The interpreta cyon/ and syg-nyfycacyon of the Masse.

There begynneth a good deuoute Boke to the honoure of god/ of our lady his mother/ & of all sayntes/ and ryght profytable to all good Catholyke per sones/ to knowe howe they shall de-uoutly here Masse. And how salu taryly they shal Confesse them. And how reuerently and honourably they shall go to the holy Sacrament or table of our sauyour Jhesu chryste/ with dy-uerse other profytable documents and oraysons or prayers here conteyned/ Composed and ordeyned by frere Gararde/ frere mynoure/ of the ordre of the Obseruauntes.

¶ The Prologue.

As the scrypture dothe teche vs/ and saynt Gregorye doth wryte/ amonges al sacryfyces and oblacyons / there is no seruyce so acceptable vnto god / as dyleccyon & loue of the helth of the soule/ as well of hym selfe as of other men the whiche pryncypally is serched & goten by the passyon of our lord Jhesu chryst sone of god: in the remēbraūce wherof/ the moste honourable sacryfyce of the masse is done & celebrate/ as by the holy sacrament. Wherfore the auctoure of this boke wyllynge to induce the people to here masse deuoutly/ & to ordeyne some thynge that a man maye rede or thynke in the masse tyme which is a worke that doth surmoūt & passe all the vnderstandynge vnder god both in heuen & erth/ hath wryten ī this boke as moche as the holy ghost doth showe vs & deuoute doctours do wryte/ and as belōgeth to man to know of the same: the whiche boke is dyuyded in thre partes as doth appere/ euery of them in his place. Therfore he yt with great merytz wyll here masse/ he shall rede the orayson &

prayer Whiche is put at euery artycle. Or yf he can not rede: he shall deuoutly premedyte and thynke of the lyfe of our lorde: and shal saye at euery artycle a Pater noster and an Aue. And than he shal haue sayd as many tymes the Pater noster / as our lorde hathe lyued yeres Vpon the erth / in the gratytude and kyndnes of al his great trauayles and paynes / in Watchynge / fastynge / prayenge prechenge / in his passyon / Whiche he hathe suffred for Vs poore synners. And trustynge in the mercy of god that the man so exercysynge hym selfe to Wardes god / shall neuer be lost nor dampned. And yf there were any sycke or other Wyse feble of nature or of necessytie shulde go by the countrees / or Women in chylde bedde / or in other necessyties that they myght not here masse / they shall exercyse them selfe in redynge this lytell boke of the masse / in offrynge so to god a good Wyll / the Whiche for that tyme shall be suffycyent / seynge that other Wyse they can not amende it.

¶ Here begynneth the Regestre or Table of the fyrste Boke of the Masse.

¶ The fyrste Chapytre/ Wherfore the Masse in all languages is called Missa/ & none other wyse.

¶ The seconde Chapytre/ Wherfore cōmonly the catholyke Churches be sytuate or set in the Eest and West partyes: and the masse is sayd in the Eest parte.

¶ The thyrde Chapytre/ Who dyd saye the fyrste masse vpon the erth/ and Who hathe so ordeyned and cōposed it sens that tyme.

¶ The fourth Chapytre/ yf the fyrst masse of a newe preest be better thā the seconde or thyrde of another preest.

¶ The fyfth Chapytre/ yf it be more for the soule helth/ to here masse of a deuoute & Vertuous preest/ thā of any euyll preest.

¶ The sypte Chapytre/ yf all masses be lyke good/ as masse of Requiem/ of our Lady/ of the holy sacrament. &c. and Whiche is best.

¶ The. Viii. Chapytre/ howe a man shall saye the seuen masses.

¶ The. Viii. Chapytre/ yf euery catholyke persone be boūde to here masse the sondaye.

¶ The.iv. Chapytre: yf it be cõmaunded to here masse/ as well of all other feestes and holy dayes/ as of the sondayes.

¶ The.v. Chapytre/ yf a man maye go on pylgrymage the sondayes and other feestes and yf seruauntes be bounde to here masse the sondayes.

¶ The.vi. Chapytre / yf it be suffycyent yt a man here one masse the sondaye / in leuyntge the sermon & euensonge the same daye.

¶ The.vii. Chapytre/ howe the man shall behaue hym selfe in the masse tyme/ after the ordynaūce of the holy churche and the lawe Canon.

¶ The.viii. Chapytre/ yf the man be bounde to here masse of his Curate / and in his owne paryssh.

¶ The.viiii. Chapytre / yf masse maye be sayd in places not halowed/ as within the howse.

¶ The.x. Chapytre/ yf a mā the sonday in the masse tyme may say that thyng whiche is cõmaunde hym in penaunce.

¶ The.xi. Chapytre/ yf the man whiche cõmeth after that the masse is begon/ be yet boũde on the sõdayes to here another masse.

¶ The.xii. Chapytre/, yf it be requysyte/

that the man here and vnderstãde the wor/
des of the masse.

¶ The.xviii.Chapytre / What profyte cõ/
meth by the masse:and what persones may
haue and vse it.

¶ The.xix.Chapytre/yf a man may with
out synne saye or cause a masse to be sayde
for money.

¶ The.xx.Chapytre / In what thynge & wherby a man maye consydre the greatnes and dygnyte of the masse.

¶ The.xxi.Chapytre/ What the pson shal
rede in the mornynge / whan he dothe ryse
from bedde.

¶ The.xxii.Chapytre/What the man shal
saye for all chrysten soulcs / whan he dothe
passe by the churcheyarde.

¶ The.xxiii.Chapytre/ howe the mã shal
dyspose hym selfe to here masse.

¶ The.xxiiii.Chapytre:What thyng a mã
shall rede whan he cõmeth fyrste before the
holy sacrament.

¶ The.xxv. Chapytre / What thynge the
man shall rede/ whan he cõmeth before the
holy crosse of our lorde Jhesu chryste.

¶ The.xxvi.Chapytre / What thynge the
man shall rede/ whan he dothe come before
the Image of our Lady.

¶ The.xxvii. Chapytre / how he that doth helpe & serue at masse ought to behaue hym.
¶ The.xxviii. Chapytre / how euery mā shall gladly helpe & serue at the masse / for syxe reasons.
¶ The.xxix. Chapytre: What fruytes he receyueth of god / that serueth gladly and deuoutly at the masse.
¶ The.xxx. Chapytre: yf Women may helpe and serue at the masse.
¶ The.xxxi. Chapit: yf the mynyster may helpe and serue & here the holy masse all togyther. And also yf a man may here many masses togyther and at one tyme With as great meryte as yf he herde masse by it selfe.
¶ The.xxxii. Chapytre / What the aornements of the preest doth sygnyfye.
¶ The.xxxiii. Chapytre / What Vertue or fruyte doth consyste and lye in deuoutly hearynge masse / the Whiche Vertues be in.xii. maners.

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¶ Here endeth the regystre or table of the fyrst boke of the masse. And hereafter folowyeth the table of the seconde boke.

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Here begynneth the table of the seconde boke of the masse.

Hyrste a prayer of our blyssed Lady in the Sonne/ in the whiche you shall metyte.vi.C.yeres of pardon. The fyrste Artycle.

A prayer in the honoure of the natyuyte/ of our sauyour Jhesu chryste/ for to bere the crosse of penaunce. The.ii. Artycle.

A prayer in the honour of the circūcysion of our sauyour Jhesu chryste/ for to be circūcysed. The.iii. Artycle.

A prayer in the honour of the thre kyngs for pure conscyence. The.iiii. Artycle.

A prayer in the honoure of the presentacion of our sauyour Jhesu chryste/ bycause yt the humanyte of Jhesu chryste/ shall not in vs be loste. The. v. Artycle.

A prayer yt the swete chylde Jhesu fled in to Egypte/ for pacyently to bere/ & suffre all persecucyons. The. vi. Artycle.

A prayer that the swete Jhesus was thre dayes lost/ for to be sought. The. vii. Arty.

A prayer that the swete Jhesus was foūde in the temple/ for to be alwayes obedyēt vnto god. The. viii. Artycle.

A prayer that he was baptysed in iordan

for to be puryfyed of all synnes. The.ix. Artycle.

¶ A prayer that our lorde Jhesu chryste fasted the.xl.dayes/ for al wayes to abstayne from all synne. The.x. Artycle.

¶ A prayer that Lazarus was resuscyte/ for to be resuscyte.&c. The.xi. Artycle.

¶ A prayer that our lorde Jhesu ryd vpon an asse the palme sōday.&c. The.xii. Arty.

¶ A prayer secondly of the vysyon and apparycyon of saynt Gregorye the which one shall meryte.xlvi.M. yeres of pardon.

¶ A prayer that our lorde Jhesu chryste in holdynge his last supper. The.xiii. Artycle.

¶ A prayer that our sauyoure chryste swet water and blode. The.xiiii. Artycle.

¶ A prayer that our lord Jhesu chryst was taken and bounde of the cursed Jewes. The.xv. Artycle.

¶ A prayer / that oure Lorde Jhesu was brought afore the Juges / where they mocked & reputed hī as a fole. The.xvi. Arty.

¶ A prayer that o' lorde Jhesu chryst was brought before Pylate/ for to iuge hym self. The.xvii. Artycle.

¶ A prayer that our sauyoure chryste was condēpned to the deth.&c. The.xviii. Arty.

¶ A prayer that our sauyour Jhesu chryste

Was crucyfyed and lyft vp in the eyre vpō the crosse. The.xiv. Artycle.

¶ A prayer that our sauyour Jhesu chryste was drawen and hanged vpon the crosse. The.xv. Artycle.

¶ A prayer that our lord Jhesu chryst was mocked and scorned hangyng on the crosse. The.xvi. Artycle.

¶ A prayer that our lorde Jhesu spoke the. vii. Wordes vpon the crosse/ for to obteyne pardon of the. vii. deedly synnes. The.xvii. Artycle.

¶ A prayer that in the deth of our lord Jhesu chryste/ the sonne loste his clerenes/ for to haue compassyon of the passyon & martyre of Jhesu chryste. The.xviii. artycle.

¶ A prayer that our lord Jhesu chryst prayed on the crosse/ for to haue a good houre/ in the houre of his deth. The.xviiii. artycle.

¶ A prayer that our lorde Jhesu chryste cō uerted in the crosse/ thre estates of persones/ for to haue and knowlege of the synnes forgoten. The.xx. artycle.

¶ A prayer that oure lorde Jhesu chryste is dyscended in to hell/ for the delyuerynge of the soules of purgatorye. The.xxi. arty.

¶ A prayer that our lorde Jhesu was takē of the crosse/ for al wayes preserue and pro-

ces e in vertues. The.xxvii. Artycle.
¶ A prayer that our lord Jhesu chryst was put in sepulchre of Joseph: for to obteyne of god a good holy lyfe. The.xxviii.artycle.
¶ Thyrdly a prayer of the glorious resurrecyon of Jhesu chryste / in the whiche one shall meryte.lxxx.&.yeres of [illegible]
¶ A prayer that our sauyour Jhesu chryste dyd resuscyte and ryse of the deth / for.&c.
The.xxix.Artycle.
¶ A prayer that our lorde Jhesu chryst made redy after his resurrecyon / for to be forsyfied at the holy sacramēt. The.xxx.arty.
¶ A prayer that our lorde Jhesu chryst dyd shewe his fyue woundes / for conseruacion of the fyue wyttes. The.xxxi. Artycle.
¶ A prayer that our lorde Jhesu chryst sent his apostles to preche / for to obteyne of god a stronge fayth. The.xxxii. Artycle.
¶ A prayer that our sauyour Jhesu chryste ascended in to heuen / for to be alwayes occupyed of the thynges celestyalles.
The.xxxiii. Artycle.
¶ The.xii. fruytes that the man may obteyne in deuoutly remembrynge the passyon of our sauyoure Jhesu chryste.

¶ Here endeth the table
of the seconde boke.

¶ And here begynneth the table of the thyrde Boke of the masse.

¶ The fyrste Chapytre / What thynge is necessary for the man that wyl receyue worthely the holy sacrament.

¶ The seconde Chapytre / howe the man goth in thre maners of wayes to the holy sacrament in deedly synne.

¶ The thyrde Chapytre / yf the man maye go vn worthely to the holy sacrament. or be dampned for certayne deedly synnes which he hath forgoten / and that he knoweth not.

¶ The fourth Chapytre / wherby the man maye truste that he receyueth the holy sacrament worthely / and who is in the state of grace.

¶ The fyfth Chapytre / yf the man be bou-de in and for any cause / to confesse hym more than ones in the yere.

¶ The. vi. Chapytre / howe and in what the man shall serche and examyne hym self that worthely wyl go to the holy sacramēt.

¶ The. vii. Chapytre / howe the man shall confesse hym selfe / fyrste of the. xii. artycles of the holy catholycke fayth.

¶ The. viii. Chapyt̀ / of the. xii. vertues of the holy ghost / wherof thou shal cōfesse the.

¶ The.iv. Chapytre / of the.vi. Capytall ſynnes / Whiche be called crymynall.
¶ The.v. Chapytre / of the.x. cõmaũdementes / the Whiche euery perſone is bounde to knowe.
¶ The.vi. Chapytre / of the iv. ſtraũge ſynnes / howe a man ſhall confeſſe hym of the ſame.
¶ The.vii. Chapytre / howe a man ſhall cõfeſſe hym ſelf brefly of the. Viii. beatytudes.
¶ The.viii. Chapytre / of the. Vii. gyftes of the holy ghoſt / and howe a man ſhall confeſſe hym of the ſame.
¶ The.viiii. Chapytre / howe a man ſhall confeſſe hym ſelfe of the. Vii. ſacramentes / of the holy churche.
¶ The.x. Chapytre / howe a man ſhall confeſſe hym of the. Vii. deedly ſynnes.
¶ The.xi. Chapytre / howe a man ſhall confeſſe hym ſelf of the. Vii. Workes of mercy bodely.
¶ The.xii. Chapytre / of the. Vii. Workes of mercy ſpyrytually.
¶ The.xiii. Chapytre / howe the mã may confeſſe hym of the ſype ſynnes / Whiche be agaynſt the holy ghoſt.
¶ The.xiv. Chapytre / howe a man ſhall confeſſe hym of the fyue ſenſes or Wyttes / ¶

of the other membres of the body.

¶ The.xv. Chaptre / howe the man shall confesse hym selfe of the foure synnes cryenge vengeaunce afore god.

¶ The.xvi. Chaptre / howe the man shall cõfesse hym of the foure cardynall vertues.

¶ The.xvii. Chaptre / howe a man shall confesse hym of the.iii. pryncypall vertues / called theologycall.

¶ The.xviii. Chaptre / howe a man shall confesse hym of the two cõmaundementes: in the whiche all the other be comprehende.

¶ The.xviiii. Chaptre / howe a man shal confesse hym of the cogytacyons & thoughtes of his herte.

¶ The.xv. Chaptre / howe a man shall confesse hym selfe in generall of all his venyall synnes.

¶ The.xvi. Chaptre / what thynge man receyueth / whiche worthely and in the state of grace / goth to the holy sacrament.

¶ The.xvii. Chaptre / of foure maner of folkes / whiche receyueth onely the holy sacrament bodelye / to the dampnacyon of theyr soules.

¶ The.xviii. Chaptre / howe greatly he synneth / whiche receyueth the sacramẽt vnworthely.

¶ The.xxiv. Chapytre/ of thoſe Whiche receyue the holy ſactament ſpyrytually and not bodely.
¶ The.xxv. Chapytre/ What thynge a mā ſhall rede Whiche deſyreth ſpyrytually to receyue the holy ſactament With his dyuyne grace.
¶ The.xxvi. Chapytre: of thoſe Which neyther ſpyrytually nor bodely receyue the holy ſactament.
¶ The.xxvii. Chapytre/ of thē Which Worthely receyueth the holy ſactament in grace: and howe a man maye knowe that he hath receyued it in grace.
¶ The.xxviii. Chapitre: of the.vii. Vertues and fruytes Whiche the man receyueth/ that Worthely goth to the holy ſactament.
¶ A prayer that a man ſhall ſaye Whan he gothe to the holy ſactament / or for to here maſſe deuoutly.
¶ Another deuoute prayer that a man ſhal ſaye in goynge to the holy ſactament.
¶ The Magnificat in englyſſhe.
¶ A prayer yᵗ a man ſhal rede after that he hath Worthely receyued the holy ſactamēt.
¶ Another prayer that a man ſhall ſaye after that he hathe ben at the holy ſactament/ Wherby the Benedicte gyueth moche

pardon and indulgence.

¶ Another prayer after that a man hathe ben at the holy sacrament.

¶ Another prayer that a man maye saye/ When he hath ben at the holy sacramēt and When he goth therto/ or euery day in the We ke/ When a man hath herde masse.

¶ A prayer on the Sōdaye to all the saynts in heuen.

¶ A prayer to be sayd the Mondaye to the archaungelles and to thy holy aungell.

¶ A prayer to the Patryarches & Prophe tes on the Tuesdaye.

¶ A prayer on the Wednesdaye / to all the Apostelles / and to the Apostell that ye do honoure.

¶ A prayer the Thursdaye to all Martyres and to hym that ye do serue.

¶ A prayer the Frydaye to all Cōfessours and to hym Whom ye do serue.

¶ A prayer on the Saturdaye to our blys sed lady and to all Dyrgynes / and to that Dyrgyne that ye specyally serue.

¶ Here endeth the table of this present Boke of the Masse.

Here begynneth the fyrste boke, conteynynge very profytable Doctrynes, seruynge to the Masse deuyded in.xxiiii. Chapytres.

The fyrste Chapytre: Wherfore the Masse in all languages is called Missa/and none other wyse.

IN all languages (as Latyn/ Hebreu/ Greke/ in Englysshe/ Frenche/ and in all other lāguages) the blyssed Sacrifyce of the Masse: is named and called a Masse. And that is as the Doctours do wytnesse for thre causes.

The fyrst Missus in latyn doth sygnyfie and is as moche to saye as sent/ for the Catholyke people do sende to the father of heuen by the handes of a Preest/ whiche is a medyatoure betwene the father of heuen and the synner: a sacrifyce and oblacyon prayenge to obtayne by the same grace in the soule/ & pardone of all synnes.

¶ Secondaryly Missio is to saye: an offe-
ryng sent vnto vs from heuen / from the
father almyghty / by the wordes of the con-
secracyon of the preest: in the whiche conse-
cracyon the sone of god descendeth in body
vnyed with the dyuynyte / the whiche the
preest receyueth to the helth of all catholyke
people / as well lyuynge as deed: beynge in
the state of grace.

¶ Thyrdly Missio is also as moche to saye
as sent without / For at the begynnynge of
the holy churche / all those whiche were not
baptysed incontynent after that the gospell
was songe of the deacon: they were sent out
of the churche / the whiche be named Ite
missi / that is to saye: people blys-
sed of the preest / but not yet bap
tysed / wherfore they were
not worthy to beholde
the holy sacrament
in the Masse.

¶ The seconde Chapytre / wherfore co-
monly the catholyke churches be sy
tuate / or sette in the Est and
West partes and the masse
is sayde in the Est
parte.

All good and Catholyke people shall make theyr prayers to almighty god beynge With theyr Vysages to Wardes the Eest partte / Where the Sonne doth ryse / rather than to Wardes the Weste / Northe / or Southe / for after the ordynaunce of the holy churche: the masse is rather said in the Eest partte than in the West / Northe / or Southe / and that is for foure reasons.

¶ Fyrste to the intent that We do not resemble and be lyke to the Jewes / Sarazyns / or Turkes / or other Infydelles / for the Jewes do praye / With theyr faces to Wardes the West / the Sarazyns in praynge do tourne theyr faces to Wardes the Southe / And the Turkes and other Infydelles do make theyr prayers to Wardes the Northe. And therfore We do rede contrary to them in the Northe parte (from Whens all euyll dothe come and shall come Vnto Vs) the holy gospell of the Masse.

¶ Secondaryly / We praye to Wardes the Eest parte / for there is Paradyse terrestre sytuate / Where by ryght our dWellynge place is / and from Whens We be chased & put out for oure mysdedes and synnes. And to

the intent that We maye retourne agayne in to our countree / out of this Valee of myse-ry and sorowe / Where We be bnt as banys-shed / Whiche can not enioye our propre lan-de and countree. Therfore We do tourne Vs towardes the same / prayenge and desyryn-ge to come there agayne.

¶ Thyrdly / for our Lorde the sone of god / hath honge Vpon the crosse / With his face and Vysage towardes the West parte / and his backe towardes the Eest parte. Wherfo re Whan We praye in the Eest parte / We be sytuate With our Vysages afore the crosse / beholdynge in the face of oure lorde Jhesu chryste / to the intent that by his bytter and sharpe passyon We maye be saued / We tour ne Vs towardes his face / as desyrynge the same / otherwyse We shulde be tourned to-wardes hym With our backe and to the con trarye.

¶ Fourthly / for Whan our lorde dyd ascen-de in to heuen / he Was sytuate in the Eest parte / Where his apostelles dyd Worshyppe hym / and Where he shal be constytute at the daye of iugement. And this doth sygnyfye Vnto Vs that after We be deed / We be bury ed With the hed towardes the West parte / & the fete in the Eest parte / for at the daye of

iugement Whā We ſhal be reſuſcytate from deth/ We ſhall ryſe as We do lye/ & ſhall go ſtreyght forth Without retournynge/ to the iugement of god ſyttyng in the Eeſt parte.

¶ The thyrde Chappytre/ Who dyd ſaye the fyrſte Maſſe Vpon the erth/ and Who hath ordeyned and compoſed it ſens that tyme.

S the holy ſcrypture doth teche Vs/ oure lorde the ſone of god in his laſt ſupper that he made With his apoſtelles in his lyfe/ dyd inſtytute the holy ſacrament: & he oncly dyd ſpeke the Wordes of the conſecracyon as a Very preeſt/ after the ordre of Melchyſedech: In the Which ſupper our lorde as a ſouerayne byſſhop/ dyd ordeyne all his apoſtelles preeſtes/ cōmaundynge them and alſo all other preeſtes that ſhall come after them/ ſo to do in his remembraunce and cōmemoracyon.

¶ After this the apoſtelles ſayd the Maſſe: ſpekyng the ſame Wordes y^t^ our lorde dyd in bleſſynge the breade/ With a Pater noſter: and ſo the maſſe Was ſayde and accomplyſſhed. And in this maner ſaynt Peter dyde

the fyrste masse / by the space of foure yeres in the Eest parte / Where he Was byssshop / & after Was constytute byssshop in Antyoche And there he sayde after the Pater noster / thre orayson̄s.

¶ Saynt James the lesse sayde the fyrste masse at Jetusalem afore that he Was byssshop. Saynt Marce the euangelyste sayde the fyrste masse in Alexandrye / and so all the other apostels in al quarters of the World de. After them / the holy catholyke churche hath ordeyned and instytute / to saye the epystell and the holy gospell. And fynally dyuerse holy popes and byssshopes / by inspyracyon of the holy ghost / as saynt Gregorye / saynt Basilius / saynt Celestyn: saynt Ambrose / and saynt Austyn / haue ordeyned & instytute it as it is nowe and euer shall be.

¶ The fourth Chapytre / yf the fyrst masse of a newe preest be better than the seconde or the thyrde of another preest.

[redacted] The holy sacrament consecrate of the preest / is in all masses & of all preestes of lyke power and myght / as touchynge the holy sacrament. Yet not withstādynge the fyrste masse is cōmonly more

profytable and merytoryous: than the secon
de or the thyrde: and yt is for foure reasons.
¶ The fyrst cause is / for in the fyrst masse
there be many reuerences and solempnytes
done / whiche be not done in other tymes /
as to com to offre: to hange the churche with
Tapysserye / to cast & sprede herbes in euery
place & other ceremonyes / the which be done
by deuocyon: & to moue the hertes of catholy
ke people to feruent prayers and oraysons.
¶ The seconde cause is / for ī the fyrst masse
the synnes be more habundaūtly pardoned
for certayne pardons and indulgences gy-
uen them / whiche do here the fyrste masse.
¶ The thyrde cause is: for in the fyrst masse
the preestz be wont to prepare them felf mo
re deuoutly: than at another tyme. And ther
fore theyr prayers be than more acceptable /
deuoute / & feruent to praye for them that do
here theyr fyrst masses for to obtayne grace.
¶ The fourth cause is: for in the fyrst masse
certayne soules be delyuered from purgato
rye / the whiche god hath ordeyned to be de-
lyuered at that tyme / and not in none other
masses: as it is red of saynt Gregorye / that
in his fyrste masse / he delyueryd as many
soules as there was folkz heryng his masse
and of suche examples there be many.

¶ The fyfth Chapytre / yf it be more for the ſoule helthe / to here maſſe of a deuoute and vertuous preeſt / than of an euyll preeſt.

Upon this deuoute doctours do ſaye / that we maye ſpeke of the maſſe in thre maners.

¶ Fyrſt touchyng the holy ſacrament of the blyſſed body of oure lorde Jheſu chryſte / the whiche is the moſt pryncypall in the maſſe. The maſſe is as good of an euyll preeſt as of a good / for the holy ſacrament is not worſe nor the vertue therof dymynyſſhed by the euyll preeſt / nor better and of greatter vertue by reaſon of the good preeſt. Yet neuertheles the euyll preeſt beynge in ſynne doth receyue it to his dampnacyon.

¶ Secondaryly / a man may conſydre / by what perſone the maſſe is done and ſayd / for yf it be ſayd by the perſon / or vycare / or chaplayne of the churche / for other perſones and not for hym ſelfe / than the maſſe is as good of an euyll preeſt / as of a good and a vertuous preeſt.

¶ Thyrdly a man maye ſpeke of the maſſe touchynge the prayers and oraysons / the

Whiche the preest sayth in the masse tyme/ And than the masse sayd of a good and deuout preest is more better/ than of a synner and an euyll preest.

¶ The syxte chapytre/ yf all the masses be lyke good: as masse of Requiem/ of our Lady/ of the holy Sacrament. &c. and Whiche is best.

If the offyce or seruyce of the masse We maye speke in two maners/ as the Canon la We dothe shewe vs.

¶ Fyrste there be certayne festes/ Whiche hath theyr propre offyce and seruyce/ as Ester/ Pentecoste/ the Ascencyon/ the Dedycacyon: All the festes of our lady: and cõmonly the Sondayes/ and dyuerse other dayes. In these hyghe and great feests it is not cõuenyent (but of necessyte) that a man shall saye any other masse/ and leue the masse of the great feest. Therfore We shall not cause to saye any other masse/ but the same of the daye and feest.

¶ Secondaryly/ there be certayne dayes in the Weke/ Which hath no propre offyce: and than it is best to saye the masse/ Wherin the

preest or the man hath the greatest deuocyon as of Requiem / or of the Dysytacyon / Annunciacyon: Assumpcyon. &c. And so there be certayne masses ordeyned by certayne deuoute persones / or by apparycyon / the whiche be very good and profytable to be sayd as well for these that be kyuynge / as those that be deed. As the [illegible] Boniface hath ordeyned fyue masses / in the honoure of the fyue Woundes of our lorde / the Whiche be very deuoute and profytable. And also there is founde in Wrytynge for a trueth / that there be. vii. masses called the golde masses the Whiche sayd of a deuout preest the space of. vii. dayes / euery daye in remembraunce as hereafter is Wryten / be very profytable / for to delyuer shortly the poore soules out of purgatorye / the Whiche acordynge to the iustyce of god / oughte to be a longe season in the paynes of purgatorye / for it is red of a deuoute preest / Whiche in one masse delyuered a hondreth soules / Whiche were seen of another deuoute man / flyeng out of purgatorye as thycke as sparkes of fyre.

¶ The. vii. Chapytre / how we a man shall saye the seuen masses.

Fyrste: the fyrste masse shal be sayd on the Mondaye in the honoure and gratytude / that our lorde Jhesu chryste was taken in the gardayne / prayenge that he wyll delyuer the poore and myserable soules out of the pryson of purgatorye.

¶ Secondaryly / the Tuesdaye the masse shall be sayd in the honoure / that our lorde pyteously and cruelly was bounde to the pyller / prayenge hym that he wyll vnbynde the soules out of the bandes of dette and paynes.

¶ Thyrdly / the Wednesdaye masse shal be sayd in the honoure of the iniuste iugement and sentence that Pylate gaue of our lorde the innocent lambe / prayenge that he wyll delyuer the soule from the iust sentence that shall be gyuen vpon the soules.

¶ Fourthly / the Thursday in the honoure of the incōparable paynes that god suffred hangyng on the crosse & nayled with great nayles of yron / prayenge that he wyll delyuer the soule lyenge bounde in purgatorye.

¶ Fyftly / the Frydaye the masse shall be sayd in the honoure of al the woundes that our lorde had in his blyssed body / whiche

were. v. M. iiii. C. lxv. prayenge our lorde that he wyl delyuer the soule from the woūdes of conscyence / wherwith it is maculate and spotted.

¶ Syxtly / the Saterdaye in the honoure that our lorde was taken downe from the crosse & buryed: which neuertheles was kynge of heuen / prayenge that he wyll delyuer the soule out of the sepulchre of purgatorye.

¶ Seuenthly / the. vii. masse shall be sayd in the honoure that god dyd ryse gloryously from deth the. iii. daye / prayeng hertely that by the same resurreccyon / he wyll graunt the soule to ryse from the payne of purgatorye / so that it maye raygne with hym / and to lyue euerlastyngly.

¶ The. viii. Chapytre: Yf euery catholyke persone be bounde to here masse the Sondaye.

Every good catholyke ꝑson whiche is come to lawfull age / is boūde & cōmaūded by the lawe / to here a hole masse on the Sondaye / & that he do not departe out of the churche / vnto the laste benedyccyon be gyuen of the preest / excepte that he haue

so great and lawfull neceſſyte / that he can not here maſſe. The neceſſyties be declared by denoute doctours in dyuerſe maners.

¶ Fyrſte ſyckenes of the body / ſo that with out peryll he can not go out of his houſe.

¶ Secondaryly / thoſe whiche haue many yonge or ſycke chyldren / the whiche in the meane tyme: they can not leue alone nor wt none other perſon / nor they can not brynge them with them: for fere that they do not come in to a worſe caſe therby.

¶ Thyrdly / in ſuche wyſe that in ſome cõtree is the cuſtome whan the next frendes is dred / they abyde a certayne tyme in the houſe without cõmynge forth. Yet alwayes by lycence they maye haue maſſe ſayd in theyr houſe. And ſo it is to vnderſtãde that maydens that marye / where it is ſo acuſtomed.

¶ Fourthly / when a towne or a caſtell is beſeyged and in perylle and daunger of enemyes. And yf certayne perſons be not there preſent / the ſayd towne or caſtell ſhuld be in daunger to be taken / or myghte haue ſome other euyll chaunce.

¶ Fyftly / all that which acordyng to good conſcyence / is a iuſte and a lawfull cauſe / dothe excuſe man afore god and holy chur / che / of not herynge maſſe / yet neuertheleſſe

ſuche a perſone ſhall do ſome other good de=
de that daye or ſome other daye for it/ Wher=
fore Whan the man can not go to the chur=
che/ he ſhall rede in this lytell boke.

¶ The.xv. Chapytre: yf it be cõmaun ded to here Maſſe: as Well of all other feeſtes and holydayes/ as of the Sondayes.

We haue it Wryten in the la We Canon/ that Where there is lyke and egall treaſon/ there is alſo lyke and egall la We. The treaſon Wherfore it is cõmaunded to here maſſe the Sondayes: is bycauſe the man thay ſhulde occuppye hym ſelfe With god/ Whiche thynge can not be better done than by herynge of maſſe/ and ſhulde not occuppye hym ſelfe With other bo dely Worke/ the Which alſo for the ſame rea ſon is defended & forbyde in other feeſtes & holy dayes. Yet neuertheles as the doctours do Wytneſſe & Wryte: there be ſome lytel fee ſtes ordeyned by the byſſhop/ Wherin (after the maſſe is herde) a mã may Worke a lytel for another/ but not for hym ſelfe. And this he may do by foure maners Without ſynne.

¶ Fyrste / Whan it is a lytell Worke so that by the same he dothe not ouercome his herte With labour / and be not euyll dysposed in his body therby.

¶ Secondaryly / Whan it is great necessyte & that the busynes can not be dyfferred to a nother day / for the peryl & daũger that may come therof: As Whan the corne is in the feldes: & that it is lyke to be great rayn & other tempestes / or for fere of enemyes ī the tyme of warre. Than a man maye gather togyther his corne and brynge it in to the barne Without synne. Also bochers / bakers and other Vytelkers maye sell theyr Vytaylles / Without the Which the people can not passe or abyde Vnto the nexte daye folo Wynge.

¶ Thyrdely / Whan it is for the cõmon profyte of any toWne or Vyllage / as to make cõmon Wayes / brygges / or churches / or suche other.

¶ Fourthly / Whan suche a Worke is done for the loue of god / as for poore folkes / Whiche can not helpe them selfe / that is to saye to serue them / to laboure for them / to carry Wode or any other maner of thynge for the loue of god / this maye a man do Withoute synne: yet neuertheles he muste alWayes here masse.

¶ The .v. Chapytre / yf a man maye go on pylgrymage the Sondayes and other feestes. And yf ser/uauntes be bounde to here masse the Sondayes.

Aynt Hierome saythe / that that thynge which man doth is not acceptable to god whā he leueth that thyng vndon whiche he is bounde to do: to go in pylgrymage the Sondaye / excepte that it be great nede / and cheyfly afore that a man here masse / can not be done without synne. Thā mocke more do they synne whiche do go for theyr marchaūdyse on the son/daye without hearynge masse / and without necessyte. yf the mayster cōmaunde his ser/uaunt to ryde or go / or to worke on the son/daye / and yf necessyte requyre it / than the mayster nor the seruaunte do not offende / but yf it were not for necessyte: thā the may/ster doth offende. yf the seruaunt do it with/out cōmaundement and that he myght here masse yf he wolde in rysynge a lytell erlyer in the mornynge / than the mayster is excu/sed / and the seruaunt onely shall make acō/pte therof afore god.

¶ The .xi. Chapytre: Yf it be suffycyēt that a man here one masse the Sondaye/ in leuynge the sermon and euenson ge the same daye.

After the cōmaundement of god: man is bounde to kepe & sanctyfye the holy daye by good workē: not onely by one good worke as to here masse / but rather by many good workes / for as Doctours do saye / that man whiche wyll accōplysshe the thyrde cōmaūdement of god / as to sanctyfye the sondaye: he shall do that same daye after his power / syxe thynges.

¶ Fyrste he shal here masse as is aforesayd.

¶ Secōdaryly: he shal also here the sermon yf it be possyble / for yf the man dyde leue or lease it by contempte or custome / he shulde syñe greatly. And yf he can not here the sermon / he shall rede in the stede of the sermon some other good thynge.

¶ Thyrdly / the man also shal gyue that same daye an almous for the loue of god / yf he be of power. And in case that he be not of substaunce to gyue almous it is suffycyent / yf he haue a good wyll so to do.

¶ Fourthly/the man shall praye that same daye for his greatest helth.

¶ Fyfthly/he shall remembre that daye the goodnesse and benefytes that he hath receyued of god/principyally that god hath creat hym of nothynge/and hath called hym vnto the holy catholyke fayth: And delyuered hym by his precyous blode/and this doyng the man shall loue god with all his herte.

¶ Sythly/the man is also bounde the same daye/to make a generall confessyon of all his mortall synnes/the whiche he hathe done sens his last confessyon/and therof to haue contrycion and repentaunce by twene god and his conferener. For this cõmaundement of god/to sanctyfye the Sondaye/no man maye accomplysshe beynge in the state of deedly synne. Yet neuertheles the man is not bounde to confesse hym but at the tyme ordeyned and instytute by the churche but in certayne causes hereafter in the fyfth Chappytre of this boke Wrytten. Yet he is bounde that same daye to make a generall confessyon and to haue contrycyon/and to purpose neuer after to synne.

¶ The.xii. Chapytre / how we the man shall behaue hym selfe in the masse tyme / after the ordynaunce of the holy churche and the lawe Canon.

WE fynde Wrytten in Canon lawe in dyuerse places / that oure mother the holy churche hath ordeyned nyne ordinaunces or maners of the masse / the which all chrysten people ought to kepe.

¶ Fyrste / the man albeit that he haue herde one masse / yet he shall here the hygh masse / yf it be not that he be lawfully excused for certayne necessyties / as is afore sayde.

¶ Secondaryly / the man shal also here masse in his paryssh churche / and he shall not go by contempte to any other.

¶ Thyrdly / those that wyll deuoutly here masse / they shall leue theyr hawkes & theyr dogges at the churche dore / or elles at home in theyr howses.

¶ Fourthly / the laye people shall not sytte or stande by the hyghe aulter / pryncypally whyles that the masse is sayd. And aboue all the women shall absent them from the aulter.

¶ Fyfthly / the man shal kepe sylence / and

shall make no trouble nor noyse ī the masse tyme/but shall praye with a feruent herte.

¶ Syxtly / euery man whan he heryth the gospell red: shal stande vpryght redy with his body to defēde the holy catholyke fayth/ whiche god hath spoken in the holy gospell.

¶ Seuenthly / euery person herynge the name of Jhesus: shall knele or bowe with his knees / or he shall inclyne with his heed in sygne and token of reuerence/ for so ofte as the person doth it / he doth meryte thre score dayes of pardon/gyuen by two [illegible].

¶ Eyghtly/all good catholyke people shal knele downe of both theyr knees: whan the preest doth lyft our lord Jhesu in the masse and shal worshyp the holy sacrament with great reuerence.

¶ The.ix. euery good chrysten mā and woman shall offre some thynge at the masse/ for god spekyng in the olde testament sayth ye shall not come in my presence voyde or Idle/that is to saye/ that at the leste ye shal offre vnto god a feruent prayer and orayson. And there where it is the custome/ the man shall gyue ī the masse tyme temporall goodes and offrynges. But to this no man is bounde except in great & hygh feestes: after the custome of the countre or place.

¶ The.xviii. Chapytre/ yf the man be bounde to here masse of his Curate/and in his owne paryssh.

It is Wryten i the Canon law/ that he Whiche contempneth his owne curate & churche/and goth to here masse i another place: shal be chased out of that church Where he goth vnto. This cõmaundement hath our mother holy churche gyuen/ for to cõstrayne them that do rebell agaynst theyr curates/ in contempnynge them and also theyr mother the holy churche/ and to bryngе them to subiectcyon and humylytye. Yet neuertheleſſe yf any man do go to here dyuyne ſeruyce in any other churche/ Without any contempte/ but rather that he hath greater deuocyon there or better place/ or ye he doth here the ſermon there and other ſeruyces/ Whiche he can not here in his paryſſhe churche or for any other iuſte cauſe/ he dothe not offende/ in caſe that his byſſhop or curate haue not forbyd hym the ſame.

¶ The.xviiii. Chapytre/ yf maſſe maye be ſayde in places not halowed/ as Within the howſe.

Maſſe.

We haue it wryten ī the Canon lawe / that in as moche as is possyble / a man shall not say masse withoute places dedycate and halowed / and pryncypally in the shyppes beynge vpon the see / for the daūger that maye come therof. It is better to be sayd in the feldes vpon a stone halowed or dedycate & sette in a case of wood with two fayre towelles spred vpon the same / or one towell doubled. &c. There can no masse be sayde in a howse or a chambre / without lycēce of the bysshop: but the freers whiche be called freers prechers / & myneurs haue pryuylege and lycence to say masse in the howse / in tyme of necessytye / howe be it they maye not mynyste the sacrament to no person vnder the payne of excomynycacyon / withoute lycence of the Curate.

¶ The. xv. Chapytre / yf a man the sondaye in the masse tyme may saye that thynge / whiche is cōmaunde hym in penaunce.

SOme doctours do saye/ that the sōdayes whā a mā hereth but one masse that he ought not to say or rede any thynge ioyned to hym in penaunce The reason is/ for with one peny a man can not paye two credytours or dettours / & so also a man can not at one tyme accomplysshe two cōmaundementes / for ye be bounde to here masse and to saye your iniūccyon. Agaynst this there be certayne other doctours whiche do saye/ that there is none apparēce nor reason therin / for man maye obserue and kepe all the cōmaūdementes of god at one tyme/ wherfore a man maye at one tyme here masse & also say his iniūccyon: for otherwyse amonges an hondreth persones / there shulde not one here masse well / nor shuld not also say well his iniūccyon / whiche be so symple yt they knowe none otherwyse to do. Wherfore he that knoweth howe to do/ he shall say his iniūccyon eyther afore or after the masse for the suretie therof. And that sayd he shal cōmende it vnto god / in remembrynge in the masse tyme the passyon of our lorde/ as hereafter is wryten.

¶ The.xvi. Chapytre / yf the man whiche cõmeth after that the masse is begon / be yet bounde on the sondayes / to here another masse.

Beause that al the workes of god be parfyte / So he wyll also that ours in lyke wyse be parfyte & not dyuyded nor broken / for an hondreth peaces do not make one hole peace. It is cõmaunded in the spyrytuall lawe / that euery man shall here one hole masse to the ende on the sondayes and holy dayes. He that heryth than but a peace of the masse doth not accomplysshe the cõmaundement of the holy churche. But he that cõmeth a lytell to late / after cõfiteor / or kyrye eleyson / or there aboutes and no further / he is not bounde to here another masse. For a lytell is in maner as nothyng pryncypally whan it is not done by cõtempte / yf he com after that the halfe or the thyrde parte of the masse be done / than he is bounde to here another hole masse. Those that do helpe and serue at the masse / whiche ofte tymes be letted in the masse tyme / tẽptynge for insence / wyne / or any other thynge touch

chynge the masse / be excused / & they be not bounde to here another hole masse.

¶ The .xviii. Chapytre / yf it be requysyte that the man here and Vnderstande the Wordes of the masse.

After Canon lawe / it is cõmaunded to all chrysten people to here masse / howbe it the preest doth somtyme rede so lowe: that those whiche be but a lytell from hym can not here nor Vnderstande the Wordes of the masse. Wherfore the doctours do saye / that it is sufficyent yf the man be present at the masse Whyther he here and Vnderstande the Wordes or no. And Whyther he be farre of or nere / so that he be present: and it is suffycyent yf he do se the preest. But yf there be any that Vnderstande Latyn / he maye go nere to the aulter Whan the preest dothe rede the holy gospell to here it. Therfore many symple folkes do euyll / Whiche do make noyse and rumoure in rennynge here and there Whan the preest doth lyft our lorde / and do trouble both the preest and other persones of theyr deuocyon. He that can not se our lorde Without rennyng

ge here and there and troublynge other folkes/ he shall tourne his face to the preest /in castynge his yes deuoutely towardes the grounde thynkynge with the Publycane/ whiche beynge farre of in the temple / dyde esteme hym selfe that he was not worthy/ to lyft vp his yes in to heuen: but knockynge on his brest sayd. O good lorde haue mercy of me poore synner / for the synner shall oft tymes cast his yes towardes the grounde by humylyte / whan the preest doth lyft our lorde in the masse/esteemynge hym selfe not to be worthy to behold the holy & blyssed sacrament with his yes.

The.xviii. Chapytre/What profyte cōmeth by the masse/and what persones maye haue and vse it.

If the masse do come honour: glory/and helth: Honoure to god/ glory to the aungelles/ and sayntes / And helthe to the men and women.

Christe of the masse/the holy & blyssed trynyte receyueth glory/ honour/ & prayse/ in the honour & glory wherof the masse is sayd & done and the holy trynytie is there present.

¶ Secondaryly / the aungelles and all the ſayntes in heuen do reioyſe of the maſſe / for they be glad of all thyng that is done in the erthe to the honoure and laude of god / and pryncypally Whan god is honoured by thē and in them.

¶ Thyrdly / of the maſſe doth come profyte and conforte to the ſoules lyenge in purgatorye. For there is no Vertue nor prayer ſo profytable Vnto them: as the maſſe done or ſayd for them / for by the ſame / theyr deedly ſynnes be forgyuen / alſo Venyall ſynnes. And that is by the holy ſacrament / Whiche the preeſt doth offre in remembraunce of the paſſyon of our lorde Jheſu chryſte.

¶ Fourthly / the maſſe alſo gyueth conforte and ſocoure to the lyuynge perſones / for by the ſame the man is oft tymes delyuered frō many perylles of the body: as is declared in the .xxiii. Chappytre in the laſt condycyon or degre: / in the .xxiiii. Chappytre folo Wynge.

¶ Fyfthly / the man alſo ī his lyfe doth get and obtayne pardon of many Venyall ſyn nes Whiche he doth cōmyt dayly / Wherof he is contryte and ſory.

¶ And this is in the maſſe tyme in ſeuen maners.

¶ Fyrste all those that do saye Confiteor
With the preest.
¶ Secondaryly / he that doth inclyne in bo
dynge his knees / & doynge reuerence Whā
he hereth the swete name of Jhesus.
¶ Thyrdly / he that kneleth downe to the
grounde / Whan the preest dothe rede in the
Credo. Et homo factus est.
¶ Fourthly / he that With great deuocyon /
beholdeth the holy sacramēt Whan the preest
doth lyfte it.
¶ Fyfthly / he that With contrycyon and re
pentaūce of his synnes / doth knocke vpon
his breest Whan the preest sayth in the Pater
noster / Et dimitte nobis debita nostra / or
the man maye saye the Pater noster With
the preest / And Whan he shall saye / Et de-
mitte nobis debita nostra / he maye knocke
on his breest.
¶ Syxtly / he that doth With humylyte re-
ceyue the benedycyon of the preest / at the
ende of the masse.
¶ Seuenthly / he that after the masse dothe
receyue of the preest or by hym selfe / the ho-
ly Water With repentaunce of his venyall
synnes. And accordynge to the quantyte or
greatnes of the deuocyon: the venyal synnes
be pardoned and forgyuen to the man.

¶ The.xix. Chapytre/yf a man maye without synne saye or cause a masse to be sayde for moneye.

We haue it wryten in the holy scrypture / that it is Symonye to sell that thynge/ whiche is sanctyfyed and dedycate vnto god. And that he which doth sell it/hath receyued it of god for no thynge: And so both he that doth sell it & that dothe bye it do cōmyt deedly synne. For it is agaynst al lawes/ as agaynst the lawe of god/ the lawe of man/ & the lawe of nature. Wherfore whan the intent of the preest is pryncypally vpō money, and maketh marchaundyse of the masse: And that those whiche cause the masse to be sayde/do take it that they do bye it for so moche money / they do both cōmytte Symonye and is deedly syñe. Therfore whan a man wyl haue a masse sayd for hym or for his frēdes/ he shall say to the preest. Syr we maye not make marchaundyse of the masse / but I praye you say so many masses for me or for my frendes / and I wyll prouyde for you and recompence your payne. And than ye shall prouyde hym of an honest lyuynge ac

cordynge to his eſtate and degre. For as the apoſtell ſaynt Paule ſayth / he that ſeruetth at the aultre / he muſt lyue by the aultre / for the preeſt hath none other occupacyon.

¶ The. xv. Chapytre / In What thynge & Wherby a man may conſydre the greatneſſe and dygnyte of the maſſe.

The dygnyte & holynes of the blyſſed maſſe maye be conſydered by fyue reaſons.

¶ Fyrſte: for in the maſſe is the ſame blyſſed fleſſhe / that Mary the mother of god dyd conceyue and the precyous blode ſhed vpō the croſſe on good frydaye. And therfore ſayth Cryſoſtome / that touchynge the holy ſacrament of the aultre: the maſſe is not of leſſe dygnyte and value / than the deth of our lord god vpon the croſſe for the helth of the man. For as the deth of our lorde hath delyuered man from euerlaſtynge deth / ſo is euerlaſtynge lyfe gyuen to them / whiche be delyuered by the maſſe.

¶ Secondaryly / a man maye conſydre the dygnyte of the maſſe / for there is alwayes preſent all the holy cōpany of heuen. That

is to say/the holy trynyte/Mary the mother of god/with all the holy aũgelles & saynts: beholdynge and worshyppynge the holy & blyssed sacrament. For as saynt Gregorye sayth/who is he that wolde doubte yt whã heuen doth open/at the tyme that the preest doth consecrate the sacrament/and that the sone of god as the kynge of glory/doth descende vpon the aulter/that there doth not come a great multytude & company of holy aungelles with hym. For a myghty kynge or prynce whan he wyl showe his mageste he doth take with hym/his nobles/his knyghtes and other his seruauntes. Shuld thã the kynge of glory descende hym self alone and without company/I do not byleue it.

¶ Thyrdly/ye shall consydre that without lyght the preest maye not say masse/whan there shulde be bothe Sonne/Moone/and sterres shynyng vpon the aulter. And that doth sygnyfye/that there shall be in vs a hote and feruent loue of god/and a ferme & stedfast fayth & byleue. Also the ornamẽts of the masse ought to be dedycate and halowed. And also the chalyce/the corporas/the aulter clothes and towelles/and other preparementes/ought also to be halowed/or elles a man maye not saye masse. Also he

that ſhall ſay the maſſe/ought to be a preeſt conſecrate:and other wyſe he maye not/were he as holy as our lady the mother of god. For all the ſayntes and aũgeckles in heuen can not ſaye nor do one maſſe.

¶ Fourthly/ye ſhall conſydre that all that is done and ſayd in the maſſe:hath a ſyngu ler myſtery and deuocyon in it/ſo that the preeſt doth not ſay one worde/nor doth not moue ones his hande ī the maſſe:but it doth ſygnyfye ſome thynge of the lyfe of our lor de. For as Arnoldus ſayth in Cõpẽdio theo logie/in the ſyxt boke in the.xviii. Chapy tre/that the maſſe(in a maner of ſpekynge) is as full of dyuyne myſteryes/as the ſee of droppes of water/& the ſonne full of lyght & the ſkye full of ſterres. And alſo all chry ſten people beynge here in erthe and in pur gatorye/and all the ſayntes in heuen/haue a ſyngulcr ioye and gladneſſe of the maſſe. And ſome doctours do ſaye/that there is ne uer a maſſe ſayd here ī erth/but there is one ſoule delyuered out of purgatorye/or a ſyn ner conuerted/or a good and iuſte man pre ſerued and kept from fallynge in to temp tacyon.

¶ Fyfthly/ye maye alſo conſydre the hygh dygnyte of the maſſe/for it is aorned with

many dyuerse languages & prayses. Fyrste Hebreu/as Amen/alleluya/sabaoth/osanna:also Greke/as kyrye eleyson/christe eleyson/also Laten/as dominus vobiscū/pax tecum. Also ye here the voyce of oure lorde in the gospell:the which euery person ought to here with great deuocyon/not syttynge nor knelynge/but standynge vpryght/redy to fyght vnto deth for to defende it and the holy fayth. And as ye do here god speke in the gospell/so ye here also the voyce of aungelles/as in Gloria in excelsis deo. Also the voyce of the apostelles/as in the epystelles. Also the voyce of the synner/in the cōfiteor. Also ye here the voyce of the iuste man/as in the graduall or grayle/alleluya offetorye & cōmunyon or cōmon. And therfore euery good chrysten person shall dysposse hym selfe deuoutly to here masse/with a feruent herte and with great reuerence/as yf he were vpon the mount of Caluerye/& there dyd se oure lorde god hangynge vpon the crosse. O with what and how we great deuocyon shulde we be at the masse/and shuld remembre the blyssed passyon of our lorde god:the whiche is representyd & shewed in the masse.

¶ The.xxi. Chapytre/ What the persone shall rede in the mornynge whan he doth ryse from bedde.

O Lorde god Jhesu chryste/ I thanke the most humbly yt thou haste preserued & kepte me this nyght from sodeyn deth/ and also from euerlastynge dāpnacyon/ by the whiche neuertheles moche people must be seperate from the: the whiche haue not done so many greuous offences & synnes as I haue done. But thou hast preserued me to the entent that I may amende myne euyll lyuynge. Wherfore I praye the good lorde/ by thy incomparable mercy/ and by the merytes of thy most blyssed mother & of all sayntes/ that thou wylt kepe and preserue me this daye from all maner of deedly synne and euyll thoughtes & wordes/ and from all vnlawfull workes to the entent that I maye so with a pure cōscyence/ entre in to thy temple/ and there to fynde thy great mercy/ wherby I shall be worthy to be the temple and habytacyon of the holy ghost/ where thou desyrest to dwell And that I maye come to the soueraygne temple of Jerusalem/ there to gyue the lau

des and prayses euerlastyngly With all the sayntes. Amen.

¶ The. xvii. Chapytre / What the man shal saye for all chrysten soules / When he doth passe by the churcheyarde.

Elth and conforte be to you all chrysten soules: Whose bodyes do rest here and in euery place. Jhesu chryste Whiche hathe boughte you With his precyous blode / delyuer you from the innumerable paynes of purgatorye / and brynge you amonges the blyssed company of heuen. And there do yere membre Vs / in prayenge humbly that We maye be in your company / and crowned in heuen With you euerlastyngly. Amen.

¶ Pater noster. Aue maria.

¶ The. xviii. Chapytre / howe the mā shall dysposse hym selfe to here masse.

He that Wyll deuoutly and meritoryously here masse in the temple of god / he shall mount or ascēde. vi. steppes or degrees that is to say: that he shall haue in hym selfe

fyxe Vertues / the Whiche be fygured Vnto Vs in the temple of Salomon / Whiche had fyxe degrees or steppes goynge vp Warde.

¶ The fyrste degre or condycyon is / to desyre to be incontynent and Without any taryenge at the seruyce of god / That is to saye / that as soone as ye here that they rynge the fyrste pele to masse / ye shall cast downe all maner of thynges out of your handes / and shall go to the seruyce of god / takynge exampple at the thre kynges / Whiche dyde leue all maner of thynge / and came from the Eest parte serchyng the lytell chylde i Bethleem at the fyrste token a Warnynge of the sterre. Wherfore all busynes that come and chaunce to many goynge to Wardes the churche / & that he maye Well let it passe / he shall let it be Vndone Vnto another tyme. And yf he can not let it passe Without shame / he shall answere quyckely / as Dauid the prophete sayd. Good lorde thou haste made my fete lyke to the fete of a harte. Vpon this saynt Gregorye saythe / that Whan a harte dothe renne vpon a hygh mountayne / he doth lepe ouer all that he dothe mete / and so shall We do in lyke Wyse. For the enemye of god and man Whiche is the deuyll of hell / doth serche somtymes many Wayes for to dra We

man from the seruyce of god / as from the masse / sermon / euensonge / and other dyuy-nō seruyce. Or elles yf he can not lette hym from the hole / yet he wyll let hym from as moche as he maye: so that many folkes do tary in the waye talkynge o[illegible]ydynge / or other wyse occupyed tyll th[illegible]e seruyce of god is halfe done. Therfo[illegible]ur lorde god dyd forbyd his dyscyples / [illegible]lke or reason with any person in the hygh waye. Wherfore it is good that the man erely in the mornynge do go to masse afore that any person maye let hym. For as Job sayth / he that erely in the mornynge dothe serche for god / he shall fynde hym: for than man hath greater deuocyon / thā at any other tyme of the daye whan the wyttes be occupyed.

¶ The seconde degre or condycion is humylyte: so that the ꝑson ought not to entre in to the churche or temple of god / by great pompe and pryde as the Pharazen dyd. For many folkes (which god amēde) go to the churche more to be seen or to se other / than for deuocyon or the helth of theyr soules / the whiche be afore god: as the proude Lucyfer was in heuen and Adam in paradyse. Therfore man shall come to the churche with humylyte / as dyd the Publycane knockynge on

his breſt ſayenge. O good lorde haue mercy
of me poore ſynner. And than god ſhall he-
re & exalte his prayer. For ſaynt Bernarde
ſpeketh a notable worde/ ſayeng that man
that doth humylyate & meke hym ſelfe here
in erth as lowe as he can/ god wyll exalte
hym as hygh as he can in heuen. And he y^t
doth exalt hym ſelfe here in erth as hygh as
he can/ god ſhall humylyate and caſte hym
as depe in hell as he can. O mercyfull god/
howe depe ſhall ſome folkes deſcende in to
hell/ which be aſhamed through theyr great
pryde to humylyate them ſelf afore the. So
that i heryng maſſe/ ſome perſones do walke
vp and downe in the churche: other ſome
do ſpytte at theyr moſt eaſe/ and other ſome
do kneke but of one kne/ theyr bonettes faſt
nayled to theyr heddes/ & ſo dyd the Jewes
kneke of one kne/ whan they mocked oure
lorde and dyd ſpytte in his face. O what ly-
tell knowlege/ loue and fere haue ſuche fol-
kes of god: for the holy aungelles be ſtandyn
ge vpryght with great reuerence and fere/
afore the face of god. And the proude & ſtyn
kynge creature of god the man/ doth ſtelle
with pryde and without any fere or drede.
Ye do ſe that whan a man ſhall be hedded/
that he doth kneke on bothe his knees/ with

his handes ioyned togyther afore hym that shall do the execucyon: and the poore & wretched synner / is ashamed to humylyate hym selfe afore god. Here what our lorde Jhesu doth speke of the man / he that is ashamed to serue me afore the worlde / I wyll be ashamed of hym afore my father celestyall. Wherfore the man as soone as he is entred in to the churche: shal knele on both his knees with great humylyte and mekenes of herte in showynge to god his synnes / sayenge. O good lorde haue mercy of me poore synner / or other lyke wordes as ye shall fynde hereafter wryten / in the. xxxv. Chapytre: for suche prayer god doth exalte / and doth asce de in to heuen afore the face of god / & dothe not departe from thens / vnto it hath obteyned all thynge that it doth demaunde for the helth of the soule.

¶ The thyrde degree or condycyon / to here masse deuoutly / is contrycyon or repentaunce of al the deedly synnes that the man hath done. And whan the man shall thus haue mekened & humylyate hym selfe afore god / he shal haue made his peace with god: afore that he wyl praye for any thynge / for god doth hate the synners / & can not se them whyche do not repent them of theyr synnes with

all theyr hertes. Therfore our lorde speketh by the prophete Esaye and sayth. Whan ye entre in to the churche and do lyft your handes on hyghe to me / I Wyll tourne myne iyes from you: and Whan ye crye to me / I Wyll not here you / for your handes be full of blode: that is to say full of synne. Of this ye maye haue example / yf ye Wyll desyre & obteyne any thyng of a prynce or of a great lorde / the Whiche is angry With you & doth hate you: so that he can not abyde the syght of you / ye muste fyrste fynde the meanes to content and pacyfye hym. And that done / desyre What ye Wyll reasonably & ye shall obteyne. For other Wyse as sayut Gregory sayth / ye shulde prouoke hym to be more angry and displeased With you. Therfore as Johan Gerson chaunceller of Parys doth Wryte / euery man ought one tyme of the daye saye this orayson & prayer folo Wynge With all deuoute premedytacyon. For yf it do chaunce that the man dye sodaynly that same daye or nyght he shal not be dampned nor pryuate of the syght of the glorious face of god / in case that he do saye this prayer With all his herte / and Wyth contrycyon and repentaunce of his synnes.

¶ The prayer.

Moost benygne and mercyful god/ I knowlege & confesse that I haue greuously synned agaynst thy wyll and cõmaũdement/ aboue the nombre of sterres. Wherof I am very sory and contryte ī my herte/ and am sory that I can not repent me a hondreth tymes more than I do. Wherfore good lorde/ I vndertake from henssforth/ that yf I do lyue a hõdreth yeres more/ I wyll kepe me (with thy grace) from all deedly synne. And also I haue a good and a ferme wyll to confesse all my synnes at the tyme ordeyned by the churche/ & wyll also do penaunce for all my synnes after the counceyll of my confessoure.

¶ The fourth degre or condycyon is/ to consydre that the man beynge ī the churche shal cast all temporall & worldly busynes from his herte/ in as moche as he can possyble/ & onely shal occuppe hym selfe with god and that thynge that he doth rede or saye/ to the entent that he maye saye with Dauyd. O good lorde I haue cryed vnto the with all my herte. And that is y^t^ thynge/ to the whi che the preest dothe monysshe & exhorte vs in the masse sayenge/ Sursum corda/ that

is to saye/ lyft vp your hertes to almyghty
god. And than the clerke doth answere in
the name of all them that do here the masse/
Habemus ad dominum/ whiche is to saye/
We haue our hertes to wardes god. O wold
to god that it myght be alwayes so: for yf
we dyd praye as we ought to do/ we shuld
obteyne all thynge that we wolde desyre.
And therfore god doth not regarde the wor
des that we do speke in prayenge/ but he de
syre the herte of the man. Wherfore Isodorus
sayth: that a prayer made and sayd onely of
the mouthe without any premedytacyon/
doth as moche preuayle as the kackelynge
of a henne. Wherfore whan ye wyll rede any
thynge in prayenge to god for grace ye shal
say thus. O good lord gyue me thy dyuyne
grace to rede & saye my prayer deuoutly/ to
the entēt that it may be exalted of the. And
yf any other thynge come in my mynde/ I
do reuoke now as for than: this prayer sayd.
God (as saynt Thomas doth wryte) shall
receyue it all for the beste. And therfore the
man shall not coueyte to rede moche/ as for
me do whiche haue sackes full of bokes/ &
great longe bedes/ as they wolde tarye all
the daye in the churche. Yet neuertheles they
wyll rede all in one masse tyme/ not regard

kynge & hat they do rede. But the mā must praye with a very pure herte/ for the prayer ought to be feruēt deuout/ & shorte of wordꝭ as our lorde doth shewe vs in the gospell. Therfore saynt Jerome saith: yᵗ one Paternr̄/ sayd with deuocion/ is better & more profytable thā an hondreth without deuocion.

¶ The fyfth degre or condycyon is scylence so yᵗ the man ought to kepe hym from moch talkynge in the churche/ as many folkes do not/ as well men as women/ yonge & olde great and smalle/ but there do talke and iangle as they were ī the hygh strete. And other some do walke vp and do vne in the churche shewyng them selfe as they were in the market/ wherby they do let & trouble other of their deuocyon/ the whiche they haue not in them selfe. And other some there be/ whiche do speke vnhoneste & vycyous wordes/ no more regardyng the temple of god than a tauerne/ wherof the deuyll doth reioyse & is glad. Now is accōplysshed that Dauid doth speke of the Infydels and Sarazyns sayenge. Deus venerūt gentes/ hoc est gentiliter viuentes. &c. that is to saye: the Sarazyns and Infydels/ that is to saye/ the cristen people kynynge lyke vnto Infydels/ be come in to your heritage: that is to saye/

in the catholyke fayth / and haue maculate the holy temple. And without doubte / the Jewes haue greater reuerence in theyr synagoge / than many chrystien people haue in the tẽple of god: where god is alwayes ꝑsent in the holy sacrament of the aulter / cõsyderynge / seynge / and heryngе all your wordes & thoughtes. Wherfore whan ye do entre in to the churche which is the temple of god / toure youre iyes from the people and remembre your synnes / and the passyon of our lorde / and rede some good thynge.

¶ The syxte degre or condycyon that man shall haue to here masse deuoutly / is perseuerauce / so that ye shall here the hole masse from the begynnynge to the endynge / and shall not out of the churche vnto it be synysshed / and that the preest haue gyuen the blyssynge / except great necessyte requyre it / & specyalky on sondayes and other holy dayes for it is so cõmaũded by the lawe. Agaynst this some do offende which do walke in the churcheyarde there talkynge and iangelynge / and whan the preest doth lyft oure lorde in the blyssed sacrament / they do renne and entre in to the churche / as the dogge in to the kechynge / and incontynent they do go out agayne. All those that so do by custome &

doth not regarde the cõmaundement of the holy churche / they do cõmyt a deedly synne at euery tyme. O good lorde What small deuocyon / loue / & fere haue the people of god: they be lothe to bestowe one houre to here masse / serue god / and norysshe the soule: but they be not lothe to myspende thre or foure houres at the table in eatynge and drynkynge / for to norysshe the body the whiche shall rote and be eten with wormes. O man remembre of what vertue the blyssynge whiche the preest dothe gyue after the masse is / for his hãdes haue mynystred at the aulter: the blyssed body of our lorde Jhesu chryste. So god in the olde testament dyde blysse the chyldren / whiche were blyssed of theyr fathers / as Abrahã blyssed his sone Isaac: Isaac blyssed his sone Jacob / and Jacob all his chyldren of the. xii. generacyons of Israell / by the whiche blyssynge god oft tymes dyd saue and delyuer them from many perylles and cuylles. Moche more god wyl be mercyful vnto vs and kepe vs from sodayne deth: yf we do receyue with all humylyte the blyssynge of the preest / at the ende of his masse / for his handes be moche more holy / thã were the hãdes of the olde fathers. And by the blyssynge of the preest / we be

made worthy of the blyssynge of our lorde god in heuen. Therfore whan the preest gyueth the blyssynge after masse/ye shall knele downe vpon your knees: with your heed bare and inclyned towardes the grounde/ in receyuynge the same. Wherof we haue many fayre examples/ the whiche shuld be to prolyxe and longe to descrybe. yet neuertheles ye shall haue twayne in shorte wordes here declared.

¶ Example.

We rede that there was a coueteur of howses: whiche beynge vpon the toppe or hyghte of a howse there workynge/ sodaynly fell downe to the grounde/ without hurtyng hym selfe or hauynge any maner of harme. The people seynge this dyd renne vnto hym/ thynkynge that he was dede/ and they dyd fynde hym hole & sounde: and they dyd say vnto hym. Thou haste ben well blyssed this daye/ He answered and sayd it is true: for I had this daye the blyssynge/ whiche the preest gaue after the masse/ whose handes had touched the body of our lord Jhesu chryste. And my fayth & byleue was/ that after the blyssynge which I receyued hūbly after the masse

I shulde not dye sodaynly without confes-
syon/as nowe ye mayese.

¶ Example.

We rede moreouer of two men whiche were cōpaygnons & felowes in mar-chaundyse / of the whiche the one receyued alwayes the blyssynge of the preest / and the other neuer dyd regarde nor care for it. And one day as they were goynge in theyr iourney/there came a great tempest of thon-dre and lyghtnynge/ of the whiche tempest he that was neuer wont to receyue the blys-synge of the preest nor to regarde it / was stryken to deth / and the other whiche was alwayes wonte to receyue the blyssynge/ was saued and not hurte.

¶ The.xxiiii. Chapytre/ what thynge a man shall rede whan he cōmeth fyr-ste before the holy sacrament.

¶ Drayson.

Blissed and mercyfull lord Jhesu chryste / I cōmende this daye in the presence of thy holy body and at all ty-mes: my soule and my body by the vertue of thy holy natyuyte: thy blys-sed crosse/and sharpe and bytter passyon/&

thy gloryous resurrecyon. O father euerla
stynge god almyghty/ thou arte the begyn-
nynge and the ende of all creatures / thou
art the waye and the trueth and the helth of
al men. O father euerlastynge/ I crye and
call pryncypally vnto the for my helpe &
ayde/ by the vertue of the holy sacrament/
to the entent that thou wylt defende me frō
all thynge that may be hurtfull to the helth
of my soule. Albeit that I am a poore syn-
ner / yet neuerthelesse I am thy vnwor-
thy creature/ redemed and delyuered by the
precyous blode of thy sone. And I byle-
ue stedfastly in the: wherfore good lorde de-
fende me alwayes from all perylles and
daūgers of myne enemyes vysyble and in-
uysyble/ and from all venom and poyson
in metes and drynkes / from shame and so-
dayne deth/ by the vertue of the holy sacra-
ment/ in the whiche I put all my hope and
byleue. O holy and most worthy sacramēt
in the which be vnyed ī godhed/ the father/
the sone/ and the holy ghost/ thou dost exalt
all that do crye and call vnto the and that
do byleue in the. Therfore exalte me nowe
specyally in all that is necessary & helthful
for my soule/ & that from hensforth I maye
accomplysshe and fulfyll thy wyll.

¶ The.xxv. Chapytre/ What thynge the man shall rede/ Whan he cō-meth before the holy crosse of our lorde Jhesu chryste.

O Lorde Jhesu chryste/ I pray the by the vertue of the same orayson & prayer/ that thou dyddest make in great an-guysshe and payne of herte/ vnder the mount of Olyuete: where for fe-re & drede of deth/ thou dyddest swete drop-pes of blode rennynge downe to the groun-de. Offre and show that same blode to thy father celestyall/ agaynst the multytude of my synnes/ and delyuer me at the houre of deth/ from all fere and drede whiche I ha-ue deserued for my synnes.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste whiche hath dy-ed vpon the crosse for me poore syn-ner/ I pray the yt thou wylt showe & offre to thy father celestyall/ all the payne and bytternes of thy passyon/ and specyal-ly whan thy blyssed soule departed out of thy blyssed body/ agaynst the multytude of my synnes. And delyuer me at the houre of deth from all payne/ whiche I haue deser-

nes for the multytude of my synnes. Amen.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste / I praye the by the inestymable loue: that causes the to descende from heuen vnto erthe / there to suffre deth vpon the crosse most cruelly for me poore synner / to shewe and offre the same vnto thy father celestyal: agaynst the multytude of my synnes. And after this lyfe to open me the gate of heuen. Amen.

¶ Pater noster. Aue maria.

¶ The .xxvi. Chappytre / What thynge the man shall rede / When he doth come before the Jmage of our Lady.

O Moste benygne Mary doughter of the father of heuen mother of the sone of god / espouse of the holy ghost: I praye the that as the father celestyall of his great myght & power hath exalted the in the hyghest trone of heuen / so I praye the moste benygne virgyne and mother mary / to socoure and helpe me and all my frendes. And to defende vs from the temptacyons of our enemye. Amen.

¶ Aue maria.

O Moste humble mother of Thesu christe Mary: thou art a paradyse of ioye & the hyd treasor of the secrete of god: I pray the yt as the son of god of the myght & power of his incōprehensyble Wysdome hath aorned the / that ouer and aboue al the saynts thou shulde Vse & haue the fruycyon most perfytly / of the face & presēce of the holy trynyte: so I pray the most pure Virgyn mary / that thou stande by me & assyste me and all my frendes at the houre of deth / in temply sshynge and in puttynge in our soules / the lyght of the holy catholyke fayth / to the entent that oure fayth / be not occupyed With etroure.

¶ Aue maria.

O Moste swete mary / beaute of the aungelles / flower of the patryarkes / mayster of the apostelles / courage of the martyres / swete foūtayne of the cōfessours honoure and ioye of Vyrgynes / consolacyon & solace of all synners / I praye the that as the holy ghoost hathe templysshed and fylled the of his swetnes and dyuyne grace to the entent that thou be the most benygne and mercyfull next after god / so I beseche the most holy & imaculate Vyrgyne mary / that thou Wylt be present by me and all my

frendes after the tyme of our lyfe: in ſhedyn
ge and puttynge in to our ſoules the ſwete
nes of the dyuyne dylectyon & loue / ſo that
we maye ioye with the and with all ſaynts
euerlaſtynglye. Amen.

¶ The xxviii. Chappytre / how he that doth
helpe the maſſe ought to behaue hym.

Prſte he that dothe ſerue &
helpe the preeſt at maſſe /
he muſte be ware that he
do not beholde the preeſt /
in the face.

¶ Secōdaryly / that wyn
e he doth gyue to the preeſt / he ſhall gyue
it with both his handes.

¶ Thyrdly / he ſhall be dylygent to proue
and know the water from the wyne.

¶ Fourthly / he ſhall abſteyne in as moche
as he maye / from to moche ſpyttynge and
ko ghynge or makynge any noyſe / ſpecy
ally whan the preeſt is in his memento.

¶ Fyfthly / he ſhall not greatly gyue his
mynde to rede any prayers in the maſſe tyme: but rather ſhal take hede dylygētly that
there do lacke nothynge / and ſhall kepe dogges from the aulter.

¶ Syxtly / he shall not knele betwene the courteyne & the aulter / in beholdynge what the preest doth vpon the aulter. Also he shal not knele behynde the curteynes: but shal be of the one syde of the preest / partely behynde hym.

¶ Seuenthly / he shall take hede that he do answere the preest perfytely: and that he do lyghte the candell of waxe in tyme / and to put it out whan the preest after the masse hath gyuen the blyssynge. And whan the preest hath fynysshed his fyrste Memento / he shall prepare hym selfe to lyght the torche or candell in tyme / and to rynge the lytell bell to the eleuacyon.

¶ Eyghtly / he shall take hede that he be pure and clene in his conscyence / that is to say that he haue contrycyon of all his synnes / & also that he be clene without ī his body and in his handes: so that he do not fyle the boke towelles / aulter clothes / or other aornemētes. He shall take hede also / that he do not touche the chalyce / patyne / or corporas / for yf he do he doth offende.

¶ Nynthly / he shall folde the vestementes & the aornementes honestly after the masse: and shal laye them in theyr place. And this done he maye deserue and merytc moche.

¶ The.xxviii. Chapytre/how we euery
man shall gladly helpe and serue
at the masse/for syxe reasons.

The fyrste reason is/for the seruy
ce that we do to the preest in the
masse tyme/god wyll rewarde
vs for it as we had done it vn
to hym selfe: for the preest is not
there before the aulter as syr Johñ: but he is
there as the sone of god hathe hanged vpon
the crosse

¶ The seconde reason is/ that to serue god
the man of hym is made. And therfore there
is no man so myghty of power nor so no/
ble/ that ought to be ashamed to serue god.
For oure lorde Jhesu chryste sayth / he that
is ashamed to serue me: I wyl also be asha
med of hym afore my father celestyall. O
with what loue and dylygence shulde we
serue hym / whiche hath gyuen syght vnto
vs beynge blynde / the whiche (we beynge
pryuate of our handes (a fete) hathe restored
them agayne vnto vs: and we beyng dede
he hathe resuscytate vs to lyfe / and moche
more hath god done for vs.

¶ The thyrde reason is/ for to the entent yt
we serue our lorde god/ he hath cõmaunded
his aũgelles to serue vs and to kepe vs/ to

the entent that we may come to heuen/ where the sone of god hym selfe shall serue vs.

¶ The fourth reason is/ for to the entent yt we shulde be more bounde to serue hym/ he hath made hym selfe man mortall/ & hathe serued vs in his owne persone/ by the space of .xxxiii. yeres in great powertie and myserye/ wherfore by all ryght we be bounde to serue hym. And yet moche more hath he don for vs/ he hathe shed his blode for vs/ and suffred dethe for vs/ to the entent that we maye reygne with hym in his glorye.

¶ The fyfth reason is/ for god hath made all thynges to serue vs/ as in heuen the aungelles/ the sonne/ the moone/ and the firmament/ in the ayre the byrdes/ in erth the beestes and other creatures: in the water the fysshes to the entent that by them we shulde be monysshed to serue hym.

¶ The sixte reason is/ for god shall gyue hym that gladly doth helpe and serue at the masse/ a syngulet reward in heuen/ more than to other heryng the masse onely/ as it is wryten.

¶ The .xxix. Chapytre/ What fruytes he receyueth of god/ that seruyth gladly and deuoutly at the masse.

The fyrste Vertue is / that god doth neuer suffre suche a persone to fall so farre in synne / but that he shall ryse sooner out of the same by true penaunce / than another that doth not helpe ne serue at the masse.

¶ The seconde Vertue or fruyte is / that suche a persone is not onely preserued & kepte as another man of his propre aungell / but also there be many other aungelles nyghe vnto hym: and alwayes redy to helpe hym and prayenge for hym.

¶ The thyrde Vertue is / that the goode Workes Whiche he doth / be more acceptable vnto god and more profytable to men / as Welkynge as beynge deed / than of other Whiche do not helpe and serue at the masse.

¶ The fourth Vertue is: that he Which doth helpe and serue at the masse / shall be in all his busynes and causes more dyscryte and Wyse than other men.

¶ The fyfth Vertue is / that the mercye of god shall neuer forsake that man in his great necessyte / but shall alWayes be redy at his most nede.

¶ The sypte Vertue is / that god shall ayde hym / Whiche deuoutly and dylygently

helpeth and serueth at the masse: a synguler grace here in erthe / and a great reward in heuen / as he sayth ī the gospell / he that doth serue and mynystre vnto me in the erth / he shall be honoured of my father ī heuen. For to helpe and serue at the masse / is a seruyce appertaynynge vnto aungelles. Yet neuerthelesse god wyll be serued of man in erth. Therfore euery man ought gladly helpe & serue at the masse / for it is no shame / but great honoure to serue god. The fathers ought to cause theyr chyldren to lerne to helpe masse / for that person shall not serue god in heuen: whiche hath not serued hym in erth.

¶ The. xxv. Chapytre / yf women maye helpe and serue at the masse.

It is prohybyte & forbyd in the Canon lawe / for women to preche openly / or to gyue insence vpon the aulter / or to touche the chalyce / the patyne / or corporas. And therfore the women shall not wasshe the lynnen clothes of the same afore that the preest hath wasshed them. But that women maye not helpe the masse / we haue

not so great cōmaūdement in the lawe/ for the holy churche doth admyt the spyrytuall persones: and maydens maye helpe and serue at the masse i necessyte/ Whiche they shal not do yf there be any man present that can do it. Wherfore the maydens whā they shal helpe the masse in necessytye / they shall alwayes loke deuoutly afore them/ and shall not beholde the preest in the face / But they shal knele down honestly behynde the prest and shall not come to nere the aulter for the dygnyte of the holy sacrament.

¶ The. xxxi. Chapytre/ yf the mynyster maye helpe and serue and here the holy masse all togyther. And also yf a man maye here many masses togyther & at one tyme with as great meryte / as yf he herde euery masse by it selfe.

As the doctours do wryte: the lyfe of all good and iuste catholyke people is as a cōpany of marchaūtes: in the whiche that yt the one doth wyn the other doth lease. So it is with all them

that be in the loue and grace of god and of holy churche / so that they be not onely parte takers of the masse at the which they be present with theyr ives / but also so longe as they be in the state of grace and i the loue of god / they be parte takers of all the good dedes that be done in the holy churche through out all this worlde / of all goob and iust tayrholyke people. And the cõtrarye is of them whiche be in deedly synne / which do not merite for them selfe any reward i heuen / for they be dede afore god and also theyr goob workes. O yf the synner dyd remembre this in takynge it to the herte / what goodnesse shulde come vnto hym.

¶ The .xxxvii. Chapytre / what the aornementes of the preest / dothe sygnyfye.

¶ Fyrste the aulter where the preest sayth the masse / doth sygnyfye the crosse of oure lorde god.

¶ Item the preest at the aulter / doth sygnyfye our lorde vpon the crosse.

¶ Item the chalyce afore the preest / doth sygnyfye the sepulchre of our lorde.

¶ Item the corporas sygnyfyeth the lynnē

cloth/ in the which our lorde was wrapped in the sepulchre.

¶ Item the lynnen cloth of the chalyce/ sygnyfyeth the lytell cloth put vpon the face of oure lorde in the sepulchre/ for to wype the swete.

¶ Item the patyne of the chalyce sygnyfyeth the stone that dyd couer the sepulchre.

¶ Item the amys which the preest doth put on his heed/ sygnyfyeth the cloth whiche the Jewes dyd bynde afore the yes of our lorde whan they dyd mocke hym.

¶ Item the albe whiche is whyte and longe/ sygnyfyeth the whyte and longe robe/ wherwith herode dyde cloth oure lorde in derysyon.

¶ Item the longe stoyle that the preest hath aboute his necke/ sygnyfyeth the corde the whiche the Jewes dyd cast about the necke of out lorde/ and afterwarde about his body whan they dyd take hym in the gardyn.

¶ Item the short stoyle or manyple the whiche the preest hath on his left arme sygnyfyeth the corde with the whiche the handes of our lorde were bounde. for whan they dyde vnbynde hym they left the corde hangynge at the left hande.

¶ Item the corde/ wherwith the preest le-

gyrde / ſygnyfyeth the corde wherwith oure lorde Jheſus was bounde to the pyller.

¶ Item the cheſuble whiche is the vpper veſtement of the preeſt / cloſed behynde and before and without faſſhon open of bothe ſydes / ſygnyfyeth the robe of purple / wherwith Pylate dyde cloth our lorde whan he dyd mocke hym.

¶ Item the croſſe vpon the cheſuble vpon the ſholdres of the preeſt / goth to the grounde behynde / ſygnyfyeth the heuye croſſe of our lorde of .vj. fote of length / the whiche he bare vpon his ſholdres vpon the mount of Caluarye.

¶ Item the crowne of the heed of the preeſt doth ſygnyfye the crowne of thornes / wherwith our lorde ware vpon his heed.

¶ Item the lytell peace vpon the albe vpō the handes of the preeſt / and alſo hangyng behynde and before at the fete of the preeſt / do ſygnyfye the great nayles / whiche were ſtryken through the handes and fete of our lorde vpon the croſſe.

¶ Item the breade whiche is conſecrate / is verely the blyſſed body of oure lorde / And the wyne after the conſecracyon / is the precyous blode of our lorde habundauntly ſhed vpō the croſſe. This may a ſymple perſon

Whiche can not rede thus thynke and remem-
bre in the masse tyme / and to occuppye hym
selfe With the passyon of our lorde.

¶ The.xxxviii.Chapytre / What Vertue
or fruyte doth consyst and lye in de-
uoutly herynge masse: the Whiche
Vertues be in.vii.maners.

The fyrste Vertue or fruyte is /
as some doctours do Wryte /
that the man doth meryte mo
re Whyles that he dothe here
masse deuoutely / than yf he
shulde gyue for godes sake / as moche grou
de clande as he could passe and go ouer in
the space of the same masse. O What maye
he than deserue Whiche doth here euery daye
thre or foure masses. And What doth he leas-
se / & What compte shall he make afore god
at the daye of iugement / Whiche hath not so
great busynesse / but that he maye here one
masse at the lest euery daye. O What it shal
greue you that ye haue lost so moche. This
ye shall Understande accordynge to the dy-
gnyte and excellentnes of the masse.
¶ The seconde Vertue is / that the holy an-
gelles be glad to be nyghe Unto that persony

in kepynge hym Whan he hath herde masse. As Dauid sayth / god dyde cõmaunde his aungelles to kepe and preserue you / in all your Wayes and busynes.

¶ The thyrde Vertue is: that the man beholdynge With deuocyon and reuerence the holy sacrament in the masse / as saynt Austyn sayth / god doth gyue hym that same daye al thynge necessary for his body. Item Vayne Wordes and Vnaduysed othes be forgyuen and pardoned / and he is preserued from sodayn deth. A man doth lease no tyme Whyles that he doth here masse. All the steppes in cõmynge and in goynge / be compted of the holy aungell. And yf the man dyed the same daye that he hath herde masse Without receyuynge the sacramẽt / god shall compte it as spyrytually receyued.

¶ The fourth Vertue is / that the person beynge in synne ofte tymes in the masse tyme by the presence of the holy sacrament / doth receyue a good ispyracion: so that from thẽs forth he doth conuerte hym from his synnes As the good theef Vpon the crosse / Mary Magdaleyne afore the fete of our lorde. yf they had not ben present With our lorde / per aventure they shulde not haue had pardon of theyr synnes.

¶ The fyfth vertue or fruyte is: yᵗ the man
heryngе masse deuoutly / receyueth spūally
the holy sacramēt so that he desyre it deuout
ly. And so it maye chaunce that the man he
rynge masse deuoutly / shall obteyne more
grace than the preest whiche doth it / for the
preest is not al wayes egally well disposed
And so maye the man euery daye / receyue
the holy sacrament spyrytually.
¶ The syxte vertue is / that the man heryn
ge masse and beynge in the state of grace / is
parte taker of all the masses done through/
out all the worlde / and that is more or lesse
after as the man is in the loue and fauoure
of god. For it is one of the artycles of the ho
ly catholyke fayth / as in the cōmunyon of
the holy churche.
¶ The seuenth vertue is / that the prayer of
them whiche do here the masse / is sooner her
de and exalted of god in the masse tyme /
than at any other tyme / for than the preest &
the holy aūgelles which be about the aulter
do helpe you to praye.
¶ The eyght vertue is / that the soules be/
ynge in purgatorye / whyles that the man
doth here the masse and doth praye for them
haue a synguler absolucyon duryngе the sa
me masse / for there is nothynge that doth

bryngē them so shortly out of the paynes of purgatorye/as to cause to saye or to here deuoutly masse for them.

¶ The nynth Vertue is / that it is better to here one masse in our lyfe tyme: than to cause any hondreth to be sayd or herde for vs after our dethe. And also that it is better that the man cause a masse to be sayd for hym in his lyfe: thā an hondreth after his deth. The reason is/ for the man maye no we deserue & merite moche with a masse / but not after his deth: but onely that he do the fynde that thynge/ whiche he hath deserued in his lyfe. An hondreth thousāde masses no we done can not augment one moment of glory & ioye after this tyme: but by a masse whiche I do here/ I maye obteyne that I shall not come in purgatorye / but after our deth/ the masse delyuereth onely from purgatorye. Is it not better than not to come in to purgatorye / than when a man is there to tary and loke for ayde & helpe to be delyuered.

¶ The tenth Vertue is / that a woman herynge masse deuoutly / yf it chaunce that she do labour of chylde that same daye / she shal be delyuered (without faulte) the more easely & with lesse payne / for the holy aungelles be verry busye and dylygent about her.

Therfore all Women beynge With chylde / yf it be possyble shall here masse euery daye for by the Vertue of the same / the fruyte or chylde is preserued. And thā shall put theyr trust in the holy sacrament & in our blyssed Lady the mother of god / and in none other thynge.

¶ The eleuenth Vertue is / that all thynge that man doth enterpryse after that he hath herde masse / doth prospere and com to good ende. And that Whiche the man doth eate & drynke after he hath herde masse / dothe profyte more to the necessyte of nature.

¶ The twelfth Vertue is / that yf the man dye the same daye that he hathe herde masse / god shall gyue hym a synguler grace Which other Wyse he shulde not haue had. That is say to that god hym self or his aungelles at the laste houre of his deth: shall helpe & comforte hym as the man hath serued god at the masse. For it is Wryten in the holy gospell /

With the same measure that ye haue
measured / With the same also
I Wyll measure you
euerlastyngly.
Amen.

¶ Thus endeth the fyrst boke of the masse.
And here folo Weth the seconde.

¶ Prologue.

Here begynneth the secon de boke of the masse whi che is dyuyded in thre: as the lyfe of our lorde is dy uyded in thre dyuerse ty- mes / & these thre tymes be cōprehende in .xxxiii. yeres. Also the masse is dyuyded in thre par tyes / & the thre partyes in .xxxiii. artycles.

¶ The fyrste tyme is / from his humanyte vnto his passyon / and that doth sygnyfye the begynnynge of the masse: vnto the Ca- non or Sanctus.

¶ The seconde tyme / from his passyon vn to his resurreccyon / and that doth sygnyfye from Sanctus vnto that the preest haue re ceyued the sacrament.

¶ The thyrde tyme / from that vnto the fy nysshynge of the masse / & that doth sygny- fye after his resurreccyon / vnto that tyme that our lorde dyd ascende ī to heuen. Vpon euery tyme is a prayer / by the which a man maye deserue veray pardon. As of our La- dy .xi. M. yeres / in the honoure of his huma- nyte: of saynt Gregorye .xlvi. M. yeres / & in the honour of his passyon and resurreccy on .lxxx. M. yeres. Some. C. xxxvii. M.

yeres: & at euery artycle is a deuoute prayer as to pray to almyghty god to obteyn some vertue or to eschewe synne.

¶ The holy father pope Sixtus the.iiii. of that name / hath gyuen .xl. M. yeres of pardon so ofte as in the state of grace / with deuocyon a mā doth say this prayer folowynge afore the Image of our Lady: in the whiche prayer a man may clerely vnderstande and perceyue / that Mary the holy mother of our lorde Jhesu chrysste / is a pure and a clene vyrgyne / and was conceyued without any spotte of orygynall synne / the whiche is clerely declared in this prayer / where it is sayde / thou arte conceyued without synne. And of this indulgēce or pardon / is a fayre Bull in the cytie of Coleyne.

Blyssed be thou Mary holy mother of god / quene of heuen / gate of paradyse / lady of the worlde / thou arte a synguler pure vyrgyne cōceyued without synne Thou haste borne and ben delyuered of the creatoure / redemoure / and sauyour of this worlde / wherin I do not doubte but stedfastly do byleue. Praye for my synnes & deliuer and kepe me from all euyll. Amen.

¶ The fyrste Artycle of the masse.

¶ Whe the preest doth make hym redy in the vestry to saye masse/and the deacon and subdeacon do helpe hym/but the preest alone doth take a caste vpon hym the chesuble: which doth sygnyfie how chryste hath taken vpon hym the nature of man/and was conceyued in the vestry of the blyssed body of our lady/wherin the father and the holy ghost haue gyuen ayde & helpe The mynyster or he that doth helpe to serue at the masse/doth sygnyfye the aungell Gabryell.

¶ Drawson. Pater nr. Aue maria.

O Blyssed lorde Jhesu chryste/I do thanke the that by the wyll of thy father celestyall/thou hast ben conceyued by the operacyon of the holy ghoost/in the blyssed body of the vyrgyne mary in alclennes and without any spotte of synne/I beseche the good lord by the meryte of thy dere mother/that I whiche haue ben conceyued in malyce and synne/may be puryfyed of all my synnes. Amen.

¶ The seconde artycle of the masse.

DOwe the preest doth go out of the vestry to warde the aulter with the deacon and subdeacon: where he doth tary a lytel space betwene thē with scylence / the whiche doth sygnyfye / how we Jhesus was borne betwene Joseph and our lady / and layde betwene an Oxe and an Asse.

¶ Drayson. Pater nr. Aue maria.

BLyssed lorde Jhesu chryste / I do thāke the bycause thou hast wylled to be borne after the nature of many synnes / for the whiche synnes thou hast after warde suffred deth vpon the crosse: I beseche the good lorde gyue me grace so to bere the crosse of penaunce herein erthe for my synnes / that I maye come to thy glory in heuen. Amen.

¶ The thyrde artycle of the masse.

HOwe the preest beynge betwene the sayth with great deuocyon Confiteor / and doth confesse hym selfe a a

syñer/albeit that he hath confessed hym sel-
fe afore of all his deedly syñes: whiche doth
sygnyfye that the innocent chylde Jhesus/
dyd suffre hym selfe to be cyrcumcysed as a
pure & a clene myrrour without any spotte.

¶ Drayson. Pater nr̃. Aue maria.

O Blyssed lorde Jhesu chryste/ I do
humbly thanke the for thou hast suf-
fred thy selfe to be cyrcũcysed on the.
viii. daye/ after thy natyuyte with a knyfe
of stone/ for to take awaye the vengeaũce
of our synnes/ and hast cõmaũded that thy
holy name shuld be Jhesus/ I praye the de-
re lorde graunt me thy dyuyne grace/ that
I maye cyrcumcyse me with the knyfe of
thy dyuyne fere and drede from all euyll tẽ
ptacions/ that I may laude and prayse thy
holy name Jhesus euerlastyngly. Amen.

¶ The fourth artycle of the masse.

HOwe the preest after Cõfiteor
gothe to the aulter with great
reuerence/ & lowly inclynyng
hym selfe doth worshyppe god
almyghty/ whiche doth sygny
fye vnto vs/ howe the thre kynges with

great reuerence & deuocyon / haue Worshyp-
ped the swete chylde Jhesu / and haue hum-
bly gyuen hym theyr offrynges.

¶ Drayson. Patter nr. Aue maria.

O Blyssed lorde Jhesu chryste / I do
thanke the that thou haste wytsaue
to shewe & manyfest thy selfe to the
thre kynges / by the tokenynge of a shynyn-
ge sterre: & hath brought them home agayne
in to theyr owne countre by another Waye /
I beseche the good lorde to illumyne the ob-
scuryte and darkenes of my conscyence / by
the lyght of thy grace / that I maye gyue &
offre myrre of fetuent deuocyon / insence of
busye and dylygent prayer / and golde of dy-
uyne dylectcyon / that I maye come to the
Waye of helth. Amen.

¶ The fyfth artycle of the masse.

HOW the preest after that With great
reuerence doth begynne the masse / be
twene deacon and subdeacon at the
one syde of the aulter: Whiche doth sygnyfie
that Jhesus Was presented in the temple /
Upon the aulter of the souerayne preest /
With great deuocyon and reuerence bet-

ne Joseph & Mary / and his other frendes.

¶ Drayson. Pater nr̄. Aue maria.

O Blyssed lorde Jhesu chryste / I thanke the that thou hast suffred deuoutly and obedyently thy selfe to be presented i the temple by the soueraygne preest to the entent that We maye be present in heuen With the father celestyall. Wherfore father celestyall / I do offre accordynge as I am Worthy this daye in the masse / Jhesu chryste thy onely sone for all my synnes: and praye the that this oblacyon be not loste in me. Amen.

¶ The. vi. Artycle of the masse.

HOWe the preest / the deacon and subdeacon do go from the aulter / & the preest and the deacon do sytte them downe / and the subdeacon doth synge the epystell. This doth sygnyfie Vnto Vs how Jhesus Mary and Joseph fled out of theyr countre from the face of Herode Where they dyd dwell in to Egypte / Where Joseph laboured for them.

¶ Drayson. Pater nr̄. Aue maria.

great reuerence & deuocyon / haue Worshyp
ped the swete chylde Jhesu / and haue hum
bly gyuen hym theyr offrynges.

¶ Drayson. Pater nr. Aue maria.

O blyssed lorde Jhesu chryste / I do
thanke the that thou haste wytsauf
to shewe & manyfest thy selfe to the
thre kynges / by the tokenynge of a shynyn
ge sterre: & hath brought them homeagayne
in to theyr owne contrey by another Waye /
I beseche the good lorde to illumyne the ob
scuryte and darkenes of my conscyence / by
the lyght of thy grace / that I maye gyue &
offre myrre of fruytfull deuocyon / in sence of
busye and dylygent prayer / and golde of dy
uyne dylectcyon / that I maye come to the
Waye of helth. Amen.

¶ The fyfth artycle of the masse.

HOW the preest after that With great
reuerence doth begynne the masse / be
tWene deacon and subdeacon at the
one syde of the aulter: Whiche doth sygnyfie
that Jhesus Was presented in the temple /
Upon the aulter of the soueraygne preest /
With great deuocyon and reuerence bet We

ne Joseph & Mary / and his other frendes.

¶ Drayson. Pater nr. Aue maria.

O Blyssed lorde Jhesu chryste / I thanke the that thou hast suffred deuoutly and obedyently thy selfe to be presented i the temple by the souraygne preest to the entent that we maye be present in heuen with the father celestyall. Wherfore father celestyall / I do offre accordynge as I am worthy this daye in the masse / Jhesu chryste thy onely sone for all my synnes and praye the that this oblacyon be not lostem me. Amen.

¶ The vi. Actyete of the masse.

HOwe the preest / the deacon and sub deacon do go from the auter / the preest and the deacon do salute them downe / and the subdeacon doth synge the epystell. This doth signyfye how [illegible] Jhesus Mary and Joseph fled [illegible] countre from the face of Herode [illegible] dyd dwell in to Egypte [illegible] bound for them.

¶ Drayson. Pater nr. [illegible] Maria.

O Blyssed lorde Jhesu chryste / I do thanke the for thou beyng yonge of age / Was constrayned to flye from Herode out of thy countre into Egypte amonges the paynyms / I beseche the good lorde that thou wylt gyue me grace / that I may pacyently contempne all persecucyons / tribulacyons / and false tales and lyes surmysed vpon me / to the entent that hereafter I may be founde a true pylgryme of Jerusalem. Amen.

¶ The. vii. Artycle of the masse.

HOwe the preest dothe come agayne to the aulter / Where dylygently he doth rede the gospell. This sygnyfyeth howe Jhesus Mary and Joseph / haue retourned from Egypte in to theyr countre from whens they fled / by the cōmaūdemēt of the holy aungell.

¶ Drayson. Pater nr. Aue maria.

O Blyssed lorde Jhesu chryste: I thanke the for after that thou had ben. vii. yeres in Egypte / thou retourned in to thy cytie of Nazareth / I praye the good lorde graunt me poore synner to retourne from

my ſynnes/and ſo to ſerche/fynde/and hol-
de the here in erth / that We be not ſeparate
from henſforth / the one from the other for
euermore. Amen.

¶ The. viii. Artycle of the maſſe.

DO We the preeſt after that
he hath red and herde the
goſpel: he goth to the myd
des of the aulter and doth
ſynge With a hygh Voyce
Credo in Vnum deum.
This doth ſygnyfye that mary With great
ioye and gladneſſe hath / oũde her dere ſone
Jheſus in the temple amõges the doctours /
and dyd go With her in to Nazareth.

¶ Drayſon. Pater nr̃. Aue maria. Credo.

O Holyſſed lorde Jheſu chryſte / I than-
ke the that thou haſt reioyſed and cõ-
forted thy heuye mother / in goynge
With her in to Nazareth / and haſt al Wayes
ben obedyent Vnto her / I praye the good
lorde gouerne me al Wayes that I may ly-
ue after thy cõmaundementes and thoſe of
the holy churche / to the entent that ſo lyuyn-
ge I maye byleue as a good catholyke per-

ſon ought to byleue / in the Whiche I deſyre to lyue and dye euerlaſtyngly. Amen.

¶ The.ix. Artycle of the maſſe.

DOe the preeſt With ſcylle ce doth make redy / prepare and offre the ſacryfyce: and after Warde goth to the ende of the aulter & doth Waſſhe his hãdes. This ſygnyfyeth Vnto Vs that chryſte from the.xii. yeres of his age Vnto.xxx. yeres / dyd nothynge openly that a man can fynde in Wrytynge. Yet neuertheles he Was not Idle / but at the.xxx. yeres of his age he Went to Wardes Jordan / for to be baptyſed of ſaynt Johñ Baptyſte.

¶ Drayſon. Pater nr̃. Aue maria.

O Bleſſed lorde Jheſu chryſte / I thanke & laude the that thou beynge god almyghty / haſt gone in the humanyte to Wardes Jordan to be baptyſed / to the entent that our baptyſme myght be ordeyned / confyrmed / & ſanctyfyed by the ſame / I beſeche the good lord graũt me poore ſynner: yt I may ſo puryfye me i the baptyſme

of my cõfessyon & declaryng of my faultes and synnes/by thyne humble baptysme all my synnes maye be pardoned euerlastyngely. Amen.

¶ The .v. Artycle of the masse.

WHe the preest doth go to the myddes of the aulter prayeng al those that be ī heuen to pray for hym: and than he doth tourne hym to wardes the people desyryng them also to praye for hym. This doth sygnyfye that chryste dyd pray for vs in the deserte or wyldernes/whā he dyd fast .xl. dayes and .xl. nyghtes / and after was tempted of the cuyll spyryte and enemy of hell.

¶ Drayson. Pater nr̄. Aue maria.

BLyssed lorde Jhesu chryste / I do thanke the that thou beyng ledde by the inspyracyon of the holy ghost in to the wyldernes/there dyddest fast .xl. dayes and .xl. nyghtes/and after warde hauynge hungre dyde ouercome thyne enemye/ I praye the good lorde graunt me the vertue of abstynence to fast al wayes from synne/ and to haue thryste or desyre / of the vertue

of equyte & iustyce / that J maye ouercome the temptacyon of myne enemyes. Amen.

¶ The .vi. Artycle of the masse.

HOwe the preest beynge in the myddes of the aulter: begynneth to synge with a hygh voyce the preface / Per omnia secula seculorum. This doth sygnyfye that oure lorde hath preched at his .xxx. yeres to the people: the holy catholyke fayth confyrmynge the same by metuaylous myracles: to the honour of his father celestyall.

¶ Drayson. Pater nr̄. Aue maria.

BLyssed lorde Jhesu chryste / J do thāke the of the great loue that thou hast had for our helth / and for the holy catholyke fayth / which thou thy selfe hath taught and confyrmed by myracles / J beseche the good lorde graunt me to accomplysse that that thou hast taught / and to byleue stedfastly in that / whiche thou hast done to the entent that so J maye lyue in thy cōmaundementes / and dye in thy holy fayth. Amen.

¶ The .vii. Artycle of the masse.

HOwe after that the preest hath son-
ge the preface they do synge Sāctus
Sanctus Sanctus/benedictus qui
venit in noīe domini. This doth sygnyfye
howe the hūble Jhesus on Palme sonday
dyd humbly come ī to Jerusalem syttynge
vpō an Asse: where the Jewes dyd receyue
hym wt great reuerēce: the chyldren dyd syn
ge: bn̄dictus qui venit osanna in excelsis.

¶ Drayson. Pater nr̄. Aue maria.

O Glyssed lorde Jhesu chryste / I do
thanke the that thou haste come vo-
lūtaryly in to Jerusalem to thy pas-
syon/syttyng vpon an Asse/I beseche the
humbly good lorde: that thou wylt so come
to me poore synner / and vysyte me by thy
dyuyne grace/ to the entent that ī body/sou
le/ and in all thynge / I maye be obedyent
vnto the/that thou maye gouerne me for to
go/to be conuersaunt/to kepe scylence/and
to speke that thynge/ that maye be accepta-
ble to thy dyuyne wyll. Amen.

¶ The secōde parte of the masse: in the whi
che is declared the passyon of oure lorde
Jhū christe: & ye shal rede these prayers
& shall haue. xl vi. yeres of pardon.

O Lorde Jhesu chryste: I do worshyppe the hangynge vpon the crosse and beryng vpon thy heed a crowne of thornes/ I praye the that thy crosse maye delyuer me from the cuyll aungell. Amen.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste / I do worshypp the hangynge on the crosse all wouñded / to whom gall & vynegre was gyuen to drynke/ I praye the that thy woꝛdes maye be remedy to my soule. Amen.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste: I do worshyppe the beynge in the sepulchre: oynted with myrre and other good odours/ I praye the that thy deth maye be my lyfe. Amen.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste/ I do worshypp the descendynge in to hell/ and delyuerynge the prysoners/ I pray the do not suffre me to come there. Amen.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste / I do worshypp the ryssynge from dethe / ascendynge in to heuen / & sytteynge on the ryghte hande of god the father almyghty / I praye the that thou haue pytie of me. Amen.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste / good pastoure and gouernoure / kepe and preserue the good & iuste men / and make synners ryghtfull and iuste. Haue mercy of all faythfull soulee departed / and of me poore synner. Amen.

¶ Pater noster. Aue maria.

O Lorde Jhesu chryste / I do Worshyp the for the bytternes of thy passyon / Which thou hast suffred on the crosse & specyally at the houre that thy holy soule departed from thy blyssed body: haue mercy on my soule / When it shal departe from my body. Amen.

¶ Pater noster. Aue maria.

¶ The. viii. Artycle of the masse.

WHe after Sanctus / the preest begynneth Wt scylence secretly the Canon hauynge the curteynes drawen to the entēt that he be not troubled / and dothe inclyne hym selfe very lowe. This doth sygnyfye howe our lorde Jhesus With the doze closed / hath eatyn the paseall lambe With his dyscyples

and after warde he hath inclyned hym selfe downe to the grounde/ wasshynge the fete of his apostelles.

¶ Drayson. Pater nr. Aue maria.

Blyssed lorde Jhesu chryste / I do thanke the for that thou haste in thy last supper ordeyned thy holy body to be meate for vs / and thy precyous blode to be drynke / to the entent that we maye haue al wayes remembraunce of the / I praye the good lorde illumynate my herte by thy dyuyne dylleccyon / to the entent that I desyre no thynge that may drawe me to synne / but that all thynge be bytter vnto me / excepte onely the remẽbraunce of thy blyssed passyon. Amen.

¶ The .viiii. Artycle of the masse.

Dre the prest after the fyrste Memento / maketh thre crosses vpon the chalyce / sayenge secrete wordes. This doth sygnyfie & shewe vnto vs: that our lorde hath prayed to his father almyghty in the garthen / thre tymes secretly in the nyght.

¶ Drayson Pater nr̄. Aue maria.

O Blyssed lorde Jhesu chryste / I do thanke the that thou hast wylled to swete for vs poore synners / water and blode for drede and fere of deth / I pray the good lorde for the great payne and anguysshe yt thy herte dyde suffre / delyuer me from al payne ⁊ anguysshe of the herte: and hele vs bothe in body ⁊ soule / and graunte vs helpe in trybulacyon / consolacyon and conforte in persecucyon / pytie of our synnes passed / amēdement of those that be present proteccion and defence from those that be to come / to the entent that thy precyous blode be not lost in vs. Amen.

¶ The. xv. Artycle of the masse.

HOwe the preest is in his fyrste Memento / and thā he prayeth for all his frendes lyuynge / yt god may gyue them grace and mayntayne them ī all goodnes. This doth sygnyfye ⁊ showe howe oure lorde Jhesus was taken in the garthen at the most secrete tyme of the nyght / prayenge the Jewes to spare his dyscyples ⁊ to do them no hurte.

¶ Drayson. Pater nr. Aue maria.

Blyssed lorde Jhesu chryste / I do
D thanke the that thou hast suffred thy
selfe to be taken and bounde of the cur
sed Jewes / and so to be led to the howse of
Annas: to the entent that thou myght breke
the bondes of deth & of our synnes / I praye
the delyuer me from the bondes of myne
enemyes Bysyble and inuysyble / and Vn-
bynde the bondes of my conscyence / to the
entent that I so delyuered maye laude and
prayse the euerlastyngly. Amen.

¶ The .xvi. Artycle of the masse.

D We the preest doth make
fyue crosses vpon the hoste
afore that he do consecrate
it in sacrament. This doth
sygnyfye that the thre fyrste
crosses do sygnyfye that the
re was thre prynceypall Juges examynyng
ge our lorde to deth / as Annas / Cayphas /
and Pylate. The other two crosses sygny-
fye the two prynceypall effusyons of blode:
as whā our lord was scourged & crowned

¶ Drayson. Pater nr. Aue maria.

O Glyssed lorde Jhesu chryste / I do thanke the that at the houre of pryme thou hast suffred thy selfe to be led to the counceyll of the Jewes / before Annas / Cayphas / & Pylate / where they haue mocked and dyspysed & reputed the as a fole / I pray the good lorde for the passyon & payne that thou dyddest suffre there / graũt me pacyẽtly to bere al maner of mockyng: dyspysynges / and wronges done to me. Amen.

¶ The. xvii. Artycle of the masse.

HOwe the preest maketh clene his hãdes vpon the aulter as puryfyenge them. This doth sygnyfye how Pylate hath wasshed his handes afore the Jewes / as knowlegynge hym selfe not culpable of the deth of the innocent Jhesus / to the whiche the Jewes dyd seduce hym / for fere of leasynge of his offyce / & not to be loued of the Emperoure.

¶ Drayson. Pater nr̃. Aue maria.

O Glyssed lorde Jhesu chryste / I do thanke the that thou hast suffred thy selfe to be ledde (as an euyll doer) to the consystory of Pylate / I praye the good

lorde lenteme to ascende and go vp to the consystory and courte of my conscyence / to the entent that there I maye iuge my faulte; and not those of myne euen christen: that also I maye haue no nede to care for the iugement of men. But that I maye onely before thy face be founde innocent and not culpable. Amen.

¶ The .xviii. Artycle of the masse.

HOw the preest taketh the hoste in his handes and doth mynyster it: lyfteth ge the chesuble vpon his sholdres / & doth make hym redy to consecrate and offre the holy sacrament and body of oure lorde. This sygnyfyeth how we after the sentence of Pylate / our lorde made hym redy to dye takynge the heuye crosse vpon his blyssed sholdres / and went therwith to warde the mount of Calacrye.

¶ Drayson. Pater nr̄. Aue maria.

Blyssed lorde Jhesu christe: I thanke the that thou after the sentence of deth which Pylate gaue of the / was charged of thy heuy crosse / preparynge thy selfe to deth wyllyngly / I praye the good

lorde graunt me whan my tyme shal come to gyue me wyllyngly in to thy handes to lyue and dye / to the entent that therby and by thy bytter passyon / I may be delyuered from euerlastynge deth. Amen.

¶ The. xix. Artycle of the masse.

HOwe the preest whan he hath consecrate the holy sacrament / he dothe lyfte the body of our lorde on hygh / afore all the people betwene his two handes / as a medyatoure betwene god the father & man. This dothe sygnyfye howe the sone of god was lyfte vp of the Jewes / nayled vpō the crosse betwene two theues and of two sortes of people mocked / as of the Jewes and infydelles.

¶ Drayson. Pater nr̄. Aue maria.

OGlyssed lorde Jhesu chryste / I thanke the that after many paynes and sorowes suffred here on erth fynally thou was crucyfyed and lyfte vp ī the ayre vpō the crosse with great sorowe & payne / I praye the good lorde lyfte my herte vp to heuenly thynges: & tourne it from all erthly thyng; not necessary for the helth of my sou

le/to the entent that so I maye crucyfye my spyryte betwene the flesshe and the worlde that by desyre I maye rest in the. Amen.

¶ The.xx. Artycle of the masse.

HOwe the preest after that he hathe lyfte the blyssed body of oure lorde/ he doth lyfte the chalyce with the precyous blode of god. This dothe sygnyfye howe oure lorde beynge lyfte vp with the crosse/ the Jewes dyd lette it fall so rudely with the body in to the mortays: that all his woundes and specyally the syue woundes dyd renne downe with blode abundauntly as a fountayne vpon the erth.

¶ Drayson. Pater nr. Aue maria.

O Blyssed lorde Jhesu chryste/ I thanke the that thou hast suffred thy selfe to be drawen and nayled vpon the crosse/ so that a man myght haue compted all thy membres/ wherof dyd ysse we abundauntly thy precyous blode vpon the erth/ I pray the good lord graũt me that I may vse all my power & vertues in thy seruyce: and to thy honour and not in synne/ to the entent that all my membres maye laude & prayse the euerlastyngly. Amen.

¶ The.xxi. Artycle of the masse.

DOwe the preest after the eleuacion doth stande vpryght w' his armes spred abrode / prayenge for the people. This doth sygnyfye howe oure lorde hangynge on the crosse / was mocked of the Jewes and paynyms whiche dyd not knowe hym. Yet neuertheles he dyd praye for them / whiche dyd kyll and crucyfye hym / as for symple folkes and infydelles whiche dyde not knowe what they dyd.

¶ Drayson. Pater nr. Aue maria.

O Glyssed lorde Jhesu chryste / I do thanke the that thou haste suffred to be mocked for me / to the entent that I maye be honoured and exalted in heuen / I pray the good lorde graunt me by thy dyuyne grace / that I neuer do erre nor go frō the crosse of penaunce by any temptacyon / interyoure or exteryoure / the whiche from hensforth I desyre to take for my synnes / vnto that tyme that my soule shal be departed from my body. Amen.

AND the preest after this dothe make. vii. crosses vpon the Sacrament. This sygnyfyeth howe God hangynge on the crosse / dyde speke these. vii. Wordes in great sorowe and anguysshe of his herte. The fyrst Worde / Father forgyue them / for they cannot tell What they do. The.ii. thou shalt be With me this daye in paradyse. The.iii. mother se here thy sone / and to his dyscypke / se here thy mother. The.iiii: O my god / Why hast thou forsake me. The. v. I am a thurst The. vi. all is accomplysshed and ended. The. vii. father I betake or cõmende my soule in to thy handes.

¶ Drayson. Pater nr̃. Aue maria.

BLyssed lorde Jhesu chryste / I do thanke the for the. vii. Wordes that thou hast for me on the crosse i great payne & sorowe spoken for the helth of my soule / I beseche the good lord by the vertue of the same Wordes: that thou Wylt pardon me of all the offences that I haue done in

my lyfe/and i any of the. vii. deedly synnes: as pryde/ coueytous/ enuye/ wrath/ glotonye/ slouth/ and lechery/ wherof I do aske mercy for euermore. Amen.

¶ The. xviii. Artycle of the masse.

How the preest beynge in his secon de memento/ prayeth for the soulles that be departed beynge in purgatorye. This doth sygnyfie the great darkenes and sylence that was throughout the worlde/ whyles that god dyd speke on the crosse afore that he dyed for our synnes.

¶ Drayson. Pater nr̃. Aue maria.

O blyssed lorde Jhesu chryste/ I thanke the for from the houre of sype vnto the houre of noone: the sonne lost his clerences or lyght / and the worlde was darke: I beseche the good lorde shed and put in to my herte cõpassyon of thy payne and passyon / to the entent that all dygnyties & ioyes of this worlde and of all creatures/ maye be darke/ bytter & dyspleasaunt vnto me euerlastyngly. Amen.

¶ The. xviiii. Artycle of the masse.

Dde the Prieſt after the Hemēto With a hygh Voyce dothe ſynge to the father celeſtyall: Pater noſter qui es ī celis. This doth ſygnyfye that our lorde preparynge hym ſelfe on the croſſe to dye / hath cryed With a hygh Voyce / the heed inclyned / the iyes cloſed / the Viſage pale / the Voyce ſoro Wynge agaynſt nature / O father celeſtyall ī to thy handes I do yelde my ſoule.

¶ Drayſon. Pater nr̄. Aue maria.

Blyſſed lorde Jheſu chryſte / I do thanke the that thou haſt ſuffred for me poore ſynner / bytter deth Vpon the croſſe / to the entent to delyuer me from euerlaſtynge deth / I praye the good lorde for the bytter paſſyon that thou haſt ſuffred on the croſſe: and ſpecyally at the houre that thy holy ſoule departed from thy blyſſed body / graūt me that in all trybulacyons and paynes / I may onely conuerte and tourne me Vnto the / and haue mercy of my ſoule at the houre of deth. Amen.

¶ The. xxv. Artycle of the maſſe.

Dwe the preest doth breke the holy sacramēt in thre partyes and sayth thre tymes. Agnus dei qui tollis peccata mūdi mi serere nobis. This doth sygnyfye howe god hangynge on the crosse / hath cōuerted and hath had mercy of thre maner of folkes. That is to say / of the thefe at his tyght hande: of Longius whiche dyde perce the herte of oure lorde with a spere / and of many other of the cōmon people which were there present.

¶ Drayson. Pater nr̄. Aue maria.

O blyssed lorde Jhesu chryste / I do thāke the that thou hangynge on the crosse / haste suffred thy selfe to be taken downe of synners by great loue / wherwith thy dyuyne hert was inflamed of thy great mercy / I praye the good lorde suffre thy great mercy to dyscende vpon the multytude and ygnoraūce of my synnes / to the entent that my soule may be a conuenyent place of the dyuyne grace here in erth / and after in the glory. Amen.

¶ The. xxvi. Artycle of the masse.

HOwe the preest brekynge the sacra-
ment doth let one peace fall in to the
chalyce. This dothe sygnyfye that
whan the herte of oure lorde was braste on
the crosse / he descended in to hell brekynge
the same / and delyuered from thens the pa-
tryarches / prophetes / and the auncyent fa-
thers there beynge prysoners.

¶ Drayson. Pater nr̄. Aue maria.

O Glyssed lorde Jhesu chryste / I than
ke the that incontynent after that thy
holy soule was departed from thy
body / thou dyddest descende in to hell / there
delyuerynge the auncyent fathers whiche
were there present / I praye the good lorde
descende by thy great mercy & delyuer from
purgatorye: the soules of my father and mo
ther & of all my frendes / where I am boun
de to pray for them / to the entent that we &
they maye laude and prayse the euerlastyn
gely. Amen.

¶ The .xvii. Artycle of the masse.

HOwe the preest dothe take the paxe
holdynge the sacramēt a lytell spa-
ce in his handes / and after doth lay
it downe vpō the aulter. This doth sygny

fye how chryste a lytel whyle after his deth was taken downe from the crosse / & layed before the lappe of our lady his blyssed mother there present & very pensyfe & dolent.

¶ Drayson. Pater nr̃. Aue maria.

Blyssed lorde Jhesu chryste / I thanke the that at the houre of vespres or euensonge thou was in the armes of Joseph deposed and taken downe from the crosse / in the presence of thy dere mother and layed before her / I pray the good lorde graunt me to ascende euery day the steppes of vertues and to do no more synne / for the whiche thou hast ben crucyfyed: to the entẽt that I maye receyue the in myne armes of loue and dylleccyon / that it maye please the to dwell with me & I with the euerlastyngly. Amen.

¶ The. xxviii. Artycle of the masse.

How the preest doth take the blyssed sacrament with both his handes / reuerently receyuynge it. This dothe sygnyfye how the god was reuerently put in the sepulchre / bet weene the hãdes of Joseph and Nycodemus: after whiche heuynes and

sore We Whiche our lady & other his frendes there had shoWed and made afore that they dyde let hym departe from them.

¶ Drayson. Pater nr. Aue maria.

O Blyssed lorde god / I do thanke the for at the houre of cõplyne / thou hast suffred thy self to be buryed & Wonne or Wrapped in a Whyte and clene cloth: and to be oynted With precyous aromatyke / I pray the good lorde graunt me to oynte the With clene lyfe & deuoute prayers / to Wrap the in a Whyte cloth by pure and clene thoughtes / to bere the in myne armes by good Workes and humylyte / and to burye the in my herte by stedfast remembraunce of thy bytter passyon / to the ende that in glory I maye be resuscytate. Amen.

HEre begynneth the thyrde parte of the masse / of the gloryous resurrecyon of our lorde Jhesu chryste / in the Whiche the blyssed soule of oure lorde Was remplyssheb With great ioy / and also mary the mother of god. For as the doctoures do Wryte / she Was so sore trauayled on good frydayr for the intollerable passyon of her dere sone / y^t she Was borne home halfe dede

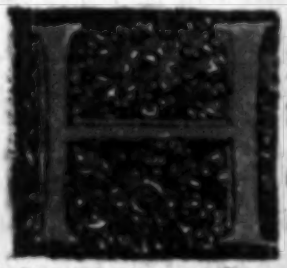
Wherfore she dyd loke and tary for the resur reccyon of her blyssed sone / prayenge thus. O father celestyall I knowe well that the tyme is nowe nere: that he shuld resuscytate hym selfe from dethe / Wherfore resuscytate hym nowe at this tyme. O my dere sone I haue seen the all redy wounded longe ago. O yf I myght se the now resuscytate from deth & gloryfied ī body. O my dere son thou hast ofte tymes tolde that on the thyrde day thou wold ryse frō deth / & now it draweth nere. Mary thus prayenge / as the sondaye at mydnyghte her dere sone dyde ryse from deth / and dyde reioyse & make glad his mother afore all other / Wherfore ye shall saye in the honour of her this prayer folowynge.

¶ Who that sayth this prayer with repentaunce of his synnes / shall meryte. lxxx. M. yeres of pardon.

Sorde Jhesu chryste / I praye the for the loue of that ioye whiche thy mother had / whan thou dyddest appere to her in the holy nyghte of Ester / And for that ioye that she had / whan she dyde se the gloryfyed with the dyuyne clerenesse / that thou wylt illumynate me with the. vii. gyf

tes of the holy ghoſt/to the entēt that all the dayes of my lyfe I maye accomplyſſhe thy dyuyne wyll: Whiche doth lyue and reygne euerlaſtyngly. Amen.

¶ The.xxiv. Artycle of the maſſe.



Nde the preeſt dothe take all that is within the chalyce and dothe emptye it & leue it open. This doth ſygnyfye how our lorde on the thyrde daye/ dyd ryſe from deth and left the ſepulchre emptye and open/and dyd fyrſte appere to his heuy mother: & than after warde to his other frendes.

¶ Drayſon. Pater nr. Aue maria.

Bleſſed lorde I thāke the that thou haſte broken the bondes of deth/ and areyſynge thy holy body from deth/ haſt glorifyed the ſame by the.iiii. Vertues of the clarryte or clerenes / I praye the good lorde graūt me to ryſe in my ſoule from the deth of ſynne/ to the entent that from hens forth I maye walke in the waye of reaſon that I do not ſerche ne taſte any other thynge/but that whiche ſhall dure euerlaſtyngly in heuen. Amen.

¶ The.xxxv. Artycle of the masse.

HOw the preest cōmeth with the chalyce towardes the ende of the aulter takynge wyne for the percepcyon. This doth sygnyfye how our lorde after that he was ryscn from deth / dyd appere to his dyscyples eatynge with them fysshes rosted: the which they had taken by the cōmaundement of god.

¶ Drayson. Pater nr̄. Aue maria.

BLyssed lorde Jhesu chrysste / I do thanke the that after thy resurrecyon / thou hast appered to thy dyscyples in eatynge with them naturall meate: I praye the good lorde norysshe me here in erthe with the breade of the holy scrypture / to the entent that after this tyme I may be parte taker of the heuenly and pardurable refeccyon. Amen.

¶ The.xxxvi. Artycle of the masse.

HOw the preest in the myddes of the aulter doth tourne hym i dysioynynge and takynge his handes a sonder sayth / Dominus vobiscum. This doth

ſygnyfye how we our lorde after that he was ryſen from deth / dyd appere & ſhowe hym ſelfe amonges his dyſcyples ſayenge / Pax vobis / that is to ſaye / peace be with you / ſhowynge his hādes & fete perſed through.

¶ Drayſon. Pater nr̄. Aue maria.

O Blyſſed lord I thanke the that thou haſt appered to thy dyſcyples / there where they were with the gates faſt ſhytte to them / and haſt ſhowed amonges them thy fyue woundes / I praye the good lorde ſhytte and cloſe faſte the locke of my fyue wyttes interyoure & exteryoure from all tēptacyons / that I maye be within illumynate with the lyght of thy dyuyne grace euerlaſtyngly. Amen.

¶ The. xxxii. Artycle of the maſſe.

How the preeſt doth toune hym ſayeng / Ite miſſa eſt / that is to ſaye in a maner / go ye the myſterye of the maſſe is done. This ſygnyfyeth how god afore that he dyd aſcende in to heuen / he cōmaunded to his dyſcyples / to go preche ſayenge /

Go through all the worlde and preche the holy gospell to all creatures. And he yᵗ doth byleue and is baptysed/ he shall be saued.

¶ Drayson. Pater nr̃. Aue maria.

Blyssed lorde I do thanke the that by the prechynge of thyne apostelles hast called vs beynge infydelles/ to the holy catholyke fayth/ to the ende that al those that shuld byleue in the on erth: shuld haue the fruycyon of the after warde in heuen/ I pray the good lorde graunt me to byleue in herte faythfully / with my mouthe truely/ and by my workes fruytfully/ that so I maye dye salutatyly/ and lyue pardurably. Amen.

¶ The. xxviii. Artycle of the masse.

Whe the preest / whan he hath sayd and red all: he gyueth the benedyccion vpon all those that be there present / than he dothe tourne hym from the people retournynge thyther from whens he came. This doth sygnyfie that after that the sone of god had accomplysshed all thynge after the wyll of

god his father / he gaue his benedycyon to all thoſe that were vpō the mount of Olyuete / & dyd aſcende ī to heuen where he doth ſyt on the ryght hande of god his father.

¶ Drayſon. Pater nr. Aue maria.

O Bleſſed lorde I thanke the that after that thou had accomplyſſhed all thynge in erth / after the wyll of the father celeſtyall for the helth and profyte of vs / thou dyddeſt aſcēde in to heuen / I pray the good lorde drawe my herte to the in heuen / to the entent that onely I maye loue & ſerche the ī erth / and that here beynge in erth I maye be alwayes with the by deſyre in heuen / where I maye ſe the ſyttynge on the ryght hande of thy father. Amen.

Here endeth the ſeconde boke of the maſſe / treatynge of the lyfe / paſſyon / and reſurrecyon of our lorde Jheſu chryſte / in the whych euery good catholyke perſon maye be in his deuocyon occupyed / and ſpecyally in the maſſe tyme. For as doctours do wryte there be. xii. vertues in remembrynge the

lyfe and passyon of our lorde.

¶ The fyrste vertue is/ that the synner ofte tymes is conuerted therby/ from his euyll & peruerse lyuynge to good and holy lyuyng so that god graunt hym repentaunce of his synnes/ true confessyon and penaunce afore his deth.

¶ The seconde vertue is / that the remembraunce of the passyon of our lorde is a medycyne agaynst the tẽptacyon of the deuyll. For how great soeuer the temptacyon be/ yf the man remembre cordyally the passyon of oure lorde / tournynge his iyes deuoutly vpon the crosse of god/ he shal be delyuered from the temptacyon.

¶ The thyrde vertue is / that our lord wyl make a sure and a stedfaste peace betwene the synner and his father celestyall.

¶ The fourth vertue is/ that all trybulacyons: aduersytes/ syckenes/ dyseases/ displeasures/ and temptacyons/ shall be easye and lyght for that man to bere / whiche doth remembre the passyon of our lorde. For sayne Gregorye sayth / there is no grefe/ dysease/ nor displeasure/ but we may lyghtly vayncquysshe it/ yf we do remembre deuoutly the passyon of our lorde.

¶ The fyfthe vertue is/ that suche a person

hath more knowlege of god What his wyll is to be done or not to be done/thā the other.

¶ The fyfte vertue is/ that oure lorde gyueth deuocyon to suche men and doth exalt theyr prayer. And therfore When the man is drye of deuocyon/he shall tourne hym selfe to the passyon of our lorde Where he shall fynde swetnes and abundaunt deuocyon/ And also Whā any man wyll praye to our lorde for any thynge/ be it for hym selfe or for any other quycke or deed/ he shall occupye hym selfe fyrste in one of the artycles of the passyon of our lorde: Wherin he hath the most deuocyon: and in suche medytacyon he shall praye/and Without doubte yf the thynge that he dothe desyre be to the helth of his soule/he shall obteyne it or elles a better.

¶ The seuenth vertue is/as saynt Bernard saythe/ that god is present & nere to hym that doth remembre his passyon/and so oft as the man doth drawe his breth and dothe take it of the ayre/ so ofte dothe he receyue a specyall grace in his soule.

¶ The eyght vertue/ is that the man in remembrynge hertely the passyon of our lorde/maye obteyne more grace than yf all the holy churches/or all the men in the worlde shulde praye for hym.

¶ The nynth Vertue is / that the remem/
braunce & medytacyon of oure lorde Jhesu
chryste / doth passe and surmount all other
corporall operacyõs / and is acceptable vn/
to god aboue all thynges / after that man
hath done true penaunce for his synnes. For
as Albertus magnus doth Wryte / it is bet/
ter for man to remembre one poynte of the
passyon of our lord / than to fast an hole ye/
re breade and Water: or to scourge hym selfe
tyll he make the blode renne out / or to saye
the hole psalter.

¶ The tenth Vertue is / that the hertye and
feruent medytacyon of the passyon of oure
lord is more profytable to man / than yf our
lady and all the sayntes in heuen dyd pray
for hym: that is to vnderstande accordynge
and after the dygnyte of the passyon of god
For in the prayer of sayntes dothe not con/
syste our helth: as in the passyon of our lor/
de Jhesu chryste.

¶ The eleuenth Vertue is / yᵗ the man Wh/
che hath lost & myspent his yonge age / may
recouer that Whiche he hath lost and consu/
med / yf deuoutly and hertely he occupy and
exercyse hym selfe With the passyon of god:
So that in shorte space he maye obteyne as
great reWarde of god / as another in longe

tyme Whiche doth not occupye hym selfe in the passyon of god.

¶ The twelfth vertue is / that god shall ayde and comforte suche a man in the houre of deth / & shall not departe from hym vnto he come to a good ende / & sauely be brought to euerlastynge lyfe. To the Whiche the father / the sone / and the holy ghost brynge vs all. Amen.

¶ Here begynneth the thyrde boke / conteynynge & shoWynge hoWe a man shall confesse hym and prepare hym selfe to receyue the holy and blyssed Sacrament / and What he shall rede than.

¶ The prologue.

Go sū panis viuus q̄ de celo descēdit: si q̄s mādu cauerit ex hoc pane / viuet ieternū. Johis sexto

In the Whiche Wordes our lorde doth resemble hym selfe to breade sayenge. I am the lyuynge breade / he that doth eate of this breade shall lyue euerlastyngly / not that this breade after the consecracyon doth lyue / but

this breade is conuerted in to lyuely flesshe and blode / albeit that it doth resemble and appere lyke breade / And that for foure reasons.

¶ Fyrste / for the breade norysshеth the man more than any other meate / so also the holy Sacrament doth norysshe the soule of man aboue all thynge / for a thynge is full whā there can no more enter therin. The soule of man is of so great importaūce: that no creature in heuen nor in erth can or maye fyll it / but god onely whiche hath made and fourmed it. This ye maye consydre / for albeit yt man shuld haue al the ioye & all the goodes of the worlde / yet wolde he more haue and desyre / as those that haue a thousande poūdes / wolde yet haue .x. thousande / and those that haue .x. thousande / wolde haue .xx. thousande. And therfore the herte of man is neuer content / haue he neuer so moche: excepte that he haue god in his soule / for he is so great that he onely can fyll satyssfye and content it. And therfore they do erre whiche do saye / yf I had suche a thynge I shuld be content. O man / yf thou haddest all the worlde as kynge Alexandre had / yf thou haue not our lord Jhesu chryste in thy herte yet shall thou not be content. For as saynt

Auſtyn ſayth. O good lorde thou haſt made vs after thy dyuyne Image & lykenes. And therfore our herte is not content tyll it come vnto the / my herte maye be occuppyed with & in all thynges / but thou onely good lorde maye replyſſhe and fyll it.

¶ Secondaryly / oure lorde dothe reſemble hym ſelfe to breade / for naturally a mā can not lyue without breade / and breade dothe fortyfye the herte and gyueth lyfe to man / So ſpyrytually the man can not lyue in the ſoule / without vſynge and receyuynge reuerently the holy ſacrament / For by receyuynge reuerently the holy ſacrament / a mā doth not onely lyue but alſo he is preſerued here in erth / in vertue / & proſperyte / in grace and alſo hereafter in heuen in ioye / Whiche god hym ſelfe hath promyſed vs ſayenge / He that dothe eate of this breade ſhall lyue euerlaſtyngly.

¶ Thyrdly: albeit that the breade is neceſſary for man as concernynge the body / yet neuertheles it is very euyl & daūgerous eaten in foure maners. So is it alſo of the holy ſacrament Whiche is the breade of the ſoule.

¶ Fyrſte / the breade eaten in angre & with impacyence / bryngeth & cauſeth great dyſeaſe and ſyckenes to the man: for the naturall

hete of the man Whiche dothe consume and dysgest the meate/doth apply & gyue it selfe to the angre and impacyentyes/and not to the meate. So is it also With them that receyue the holy sactament beynge in malyce & envye: for theyr synnes Wherof they be cõfessed/be not pardoned and forgyuen them And as saynt Ambrose Wryteth / the man receyueth of god suche pardon of his synnes/ as he gyueth and pardoneth his neyghbour and euen chrysten/ for suche persones do set theyr myndes more to dystroye theyr enemyes/than to serue god.

¶ Secõdaryly/ he that doth eate the breade or meate Whiche is not Well hãdled/dressed or apoynted / shall fynde it very vnholsome. So is it also With them that do receyue the holy sactament / Without a feruent preparacyon of deuocyon / as of contrycyon & confessyon Which be necessary for the man. For as saynt Paule saythe / the man shall proue hym selfe fyrste / that is to saye how We he is dysposed in his conscyence / afore that he receyue the holy sactament / and than he shall go there.

¶ Thyrdly / it is very vnholsome to take and eate to moche of brede or of mete: for all fyllynge and excesse & specyally of breade

is euyll as the Phesycyens do saye. So is it also of the holy sacrament / that is to saye / Whan the man wyll enquyre further and knowe more thā it doth belonge vnto hym where it is cōmaūded vnto hym to knowe or to byleue / he doth fall in a great dysease and sycknes in his soule as the Heretykes whiche byleue not in the holy sacrament by cause that it is aboue theyr vnderstandynge / the whiche (as Salomon sayth) be spoyled of grace and of glory hereafter in heuen. For as saynt Bonauenture sayth / there be. xxiii. mysteryes hyd and closed in the sacrament which do surmount and passe all our vnderstandynge.

¶ Fourthly / the breade or meate is not holsome yf that the man do slepe incontynent after that he haue taken it / for therby do procede and come feuers and other dyseases as Auycene sayth. So is it also of the holy sacrament / that is to saye / Whan the man after that he hath receyued the holy sacrament dothe fall incontynent agayne in to deedly synne / so that he doth not kepe the grace of the holy sacrament / he doth lease all his vertues by hym done / and his soule is dede afore god. And so longe as he is yet in synne / so longe he is in dampnacyon of his soule.

Therfore saynt Johan Euangelyste sayth be well ware that thou do not lease that / yt thou hast done / to the ende that thou maye receyue a great rewarde in heuen.

¶ Fourthly / wherfore our lorde doth resemble hym selfe to breade is / that in all maner that the naturall breade is apoynted and laboured for the profyte of the body / so is also the lyuynge breade spyrytually apoynted / in the holy sacrament.

¶ Fyrste / for to sawe the corne fructefully a man muste take the tyme conuenyent for the same / as the last parte of the yere. This doth sygnyfie howe our lord had made hym selfe man / in the laste age of this worlde / whan it had dured. v. M. C. xcix. yeres.

¶ Secondaryly / by the sede caste in to the erth / we vnderstande the humanyte of our lorde buryed and couerte in erth.

¶ Thyrdly / by the erth in the whiche the sede was caste / we vnderstande the blyssed body of oure lady / in the whiche oure lorde hath rested.

¶ Fourthly / the erth ought to be donged yt it may be fertyll / and yet alwayes it is esteemed as no thynge worth. We vnderstande by this the parfounde humylyte of the blyssed vyrgyne mary / the which dyd not repu

te and esteme her selfe to be the Worthy ser-
uaunt of our lorde god.

¶ Fyfthly / the erth muste be laboured and
tourned. This doth sygnyfye how we mary
Was tourned by consent to receyue the sone
of god in her Vyrgynall Wombe.

¶ Syxtly / there is a seruaunt that doth le-
de and guyde the horses tournynge the erth.
This doth sygnyfie the aungell Gabryell
berynge the message / and dysyrynge her
consent.

¶ Seuenthly / the erth oughte to be moyste
With the rayne celestyall / for other wyse the
corne Wolde not spryngе and come forth of
the grounde / Whiche doth sygnyfye the holy
ghost descended from heuen / makynge the
blyssed Vyrgyne mary apte and mete to be
the mother of the sone of god / and she to be
styll a Vyrgyne.

¶ Eyghtly / the corne is couered Vnder the
erth that a man can not se it. This doth sy-
gnyfye the meruayllous concepcyon of oure
lord / by the Which the humanyte Was Vny
ed With the deyte / the Whiche thynge how
it Was done / it doth passe the Vnderstādyn
ge of all creatures.

¶ Nynthly / after that the corne hath ben a
longe space in the erth / and that it is rype /

it is cut & layed on the grounde. This doth
ſygnyfye how after that our lord had reſted
nyne monethes in the Wombe of our lady/
he Was borne lyenge Vpon the colde erth.
¶ Tenthly / Whan the corne hathe reſted a
lytell Vpon the grounde / it is taken Vp &
bounde togyther. This doth ſygnyfye how
our lady dyd take Vp her dere ſone from the
grounde / byndynge his membres in poore
lynnen clothes.
¶ Eleuenthly / after that the corne is ſo bou
de / it is layde in the grange or barne. This
doth ſygnyfye how our lady dyd laye her
chylde in the crybbe of an Oxe ſtall: but We
ne an Oxe and an Aſſe.
¶ Twelfthly / Whan the corne hath ben a
certayne ſpace in the grange or barne / and
that the man Wyl Vſe it to his profyte / it is
taken & caſte downe from the mowe to be
thraſſhed. This doth ſygnyfye how after
that oure lorde had reſted .xxxiii. yeres / he
Was taken from the company of his dyſcy-
ples by the Jewes / Who caſte hym downe
to the erth.
¶ The .xiii. the corne is thraſſhed and all to
bette on euery ſyde hygh & lowe. This doth
ſygnyfye how the Jewes dyde caſte hym
downe moſte cruelly before them / betynge

and ſcourgynge hym / hygh and lo We: afore and behynde and on euery ſyde / thoſe that Were the ſeruaũtes of Pylate & the Jewes.
¶ The. viii. a man doth clenſe it and caſte it in the fan from one ſyde to another. This ſygnyfyeth how ſwete Jheſus Was ſent and ledde from Annas to Cayphas / from Cayphas to Pylate / from Pylate to Herode / and agayne from Herode to Pylate / as from one Juge to another.
¶ The. ix. the corne is gronne and broken ſo yᵗ there is no patte therof left hole. This doth ſygnyfye how our lorde beynge boũde to a pyller / Was ſo ſore bette / ſcourged & Wounded / that from the toppe of his heed Vnto the ſolles of his fete Was not one place lefte hole. The two heuye ſtones of the mylle / Were the Jewes and Romaynes / as the ſeruauntes and ſergeauntes of Pylate.
¶ The. x. the corne thus broken is cyfted & cauſed to paſſe through the eyue / Whiche is full of lytell holes. This doth ſygnyfye how Jheſus after that he Was ſcourged Was crowned With a crowne of thorne / the Whiche dyd make many holles in his bleſſed heed Wherof dyd renne downe his bleſſed blode abundauntly.
¶ The. xi. the ſwete flowre or mele / is

mynged or mypte / With daughe or soure paste. This dothe sygnyfye howe Pylate hath gyuen and mypte the bytter sentence of deth / With the humanyte of oure lorde Jhesu chryste.

¶ The .xviii. the breade thus mypte & made / it is couered With a cloth. This doth sygnyfye howe after the sentence gyuen by Pylate / the Jewes dyd cloth our lorde agayne With his owne clothes.

¶ The .xix. the breade begynneth to ascende & ryse. This doth sygnyfye howe sweete Jhesus charged With the heuye crosse / dyd ascende vp to the mount of Caluerye.

¶ The .xx. the ouen is prepared for to bake the breade. This doth sygnyfye that the Jewes dyd prepare the crosse / for to crucyfye our lorde vpon the same.

¶ The .xxi. the fyre is put in to the ouen / Wherewith it is made hotte. This dothe sygnyfye the brennynge & feruent loue / Wherwith the herte of our lorde Was kyndled & set on fyre for to saue mankynde.

¶ The .xxii. the cooles & asshes be drawen out of the ouen & the ouen made clene. This doth sygnyfye howe our lorde ones agayne Was spoyled of his robes by the Jewes / & Was lefte all naked.

¶ The.xxiii. the breade is put in to the ouen to be baked. This doth sygnyfie that the Jewes dyd cast our lorde vpon the crosse and there dyd fasten and nayle hym with great nayles.

¶ The.xxiiii. than the ouen is iust stopped that there go none ayre forthe of it. This dothe sygnyfye that the sonne was darke & stopped from his lyghte at the deth of oure lorde Jhesu chryste.

¶ Fynally whan the breade is well baked it is drawen out of the ouen. This doth sygnyfye howe after that our lorde was wel dryed and baked with the hete of the sonne/ he was taken downe from the crosse. And as a man doth shytte & locke vp the breades so was the body of our lorde buryed/ shytte fast and kepte/ and the thyrde daye dyd ryse from deth. All this done/ the breade is perfyte/ wherof our lorde Jhesu chryste doth speke sayenge. I am the lyuynge breade descended from heuen: all those that do eate of this breade shall lyue euerlastyngly. O what it is swete to here in the eres of synneres. Our lorde doth moue & exorte vs poore synneres spoyled and voyde of all vertues/ to receyue his blyssed body for the meate and refeccyon of our soule. But O good lorde may

maye ſay/What am I that Wolde preſume to receyue the: for neyther heuen nor erth can not cõprehende the/and ſhall I receyue the. O good lorde/howe ſhall I be ſo bolde as to receyue the / Whiche hath done no maner of good afore thy face/ but ofte tymes haue greued and offended thy dyuynyte. The holy aungelles tremble for fere in thy preſence and the iuſt men fere and doubt thy power: and yet exhorteth and moueth me to receyue the. O moſt benygne lorde Jheſu yf thou haddeſt not ſpoken this/ Who Wold byleue it. yf thou haddeſt not cõmaũded this/ Who Wolde haue ben ſo bolde as to do it. Noe the iuſt and good man Was an hondreth yeres in preparynge a ſhyppe to ſaue eyght perſones. And howe myght I prepare my ſelfe in ſo lytell ſpace to receyue the/ Whiche haſt made heuen/erth and all creatures. Moyſes thy faythfull ſeruaunt and frende/ made a tabernacle of precyous Wode couered With golde / for to put in the tables of thy .x. cõmaundemẽtes/and I an Vnclene creature ſhuld I preſume to receyue the: Whiche hath made all la Wes & all creatures. Salomon the prudent kynge Was .vii. yeres ī makynge a precyous temple for to honoure & Worſhyp the there/ & there dyd offre thouſandes

of offrynges / and I a poore ſynner howe ſhall I be ſo bolde as to receyue the in my ſoule / whiche hath not occuppyed my ſelfe deuoutly one houre of this daye. O good lorde What great dylygence haue they gyuen in the olde teſtament for to pleaſe the / & howe lytell haue I trauayled and buſyed me to receyue the worthely. There is great dyfference bet wene the tabernacle of Moyſes with the relyques / and thy blyſſed body. yf they haue ſhowed ſuche deuocyon afore the arche or tabernacle of the teſtament / moche more ſhulde I prepare my ſelfe to receyue the blyſſed body of our lorde Jheſu chryſte in the holy ſacrament. O father of heuen albeit that I ſhulde be a thouſande yeres in preparyng ge my ſelfe / and that I ſhuld haue the holynes of all ſayntꝭ: the charyte of all aūgelles and archaūgelles / the deſyre of all iuſt pertꝭnes / yet neuertheles I knowlege my ſelfe vnworthy to receyue thy onely ſone Jheſu chryſte in the holy ſacrament. O man this thou ſhall vnderſtāde after the dygnyte of the holy ſacrament / for there is no perſon ne creature in heuen ſo holy / nor in erth ſo iuſt that myght worthely receyue it. But thou ſhall vnderſtāde and knowe for to cōforte the / that whan the man dothe prepare hym

selfe to it by true cõtrycyon and confessyon that god doth not regarde what he is or hath ben/ but onely doth se & regarde yf he wold be better thã he is/ for god doth than forget all his synnes/and doth mokysfye hym selfe by the holy sacrament. And therfore the mã shall proue and serche his cõscyence in these thre poyntes.

¶ Fyrste/ yf his conscyence doth moue and pryeke hym in any of the deedly synnes.

¶ Secondaryly/yf his wyl be vnyed and ioyned to the wyll of god/ so that all thyngs do please hym whiche doth please god/ & that all thynge do displease hym/ whiche doth displease god.

¶ Thyrdly/yf the man do fynde in hym selfe that charyte & the loue of god is augmented by the holy sacrament/ and that the fere of god is not dymynysshed. In these poynctes the man shall examyne hym selfe. And yf he fynde that by oft tymes goynge to the holy sacrament/ the loue of god is not feruent and quycke in hym: and the fere of god is dymynysshed/ than by humylyte he shall refrayne and shall not go so ofte. For the lyfe of one man is the deth of another/ but yf he fynde that the loue of god is more feruẽt and quycke in hym by reason of the same/

and that the fere of god doth encreaſe rather
than dymynyſſhe/he ſhall ofte tymes go to
the holy ſacrament after the counceyll of a
good cõfeſſoure and ghoſtly father. For the
deſyre of god is / that he maye dWell in the
herte of man: and by the ſame habytacyon
or preſence of the holy ſacrament / the man
doth dra We hym ſelfe from tranſytory thyn
ges/ & doth delyte in heuenly thynges. Alſo
by his holy body / ours is rene Wed / & With
it is Vnyed and ioyned: ſo that all thynge is
ours Whiche belongeth Vnto hym / ſo that
his herte and ours is all one: our body is his
our Wyttes be his / our poWer / and all our
membres be Vnyed With god by the holy ſa
crament. Wherfore he doth ſpeke by the pro
phete Dauid. I haue ſpoken: O men ye be
godes and all togyther chyldren of heuen/
For the ſoule of man is ſo Vnyed With god
by the holy ſacrament: that all the aũgelles
Cherubyns ne Seraphyns can not fynde
any dyfference betWene thẽ tWo: for Where
they do moue the ſoule / thyther alſo they do
moue god. There Was neuer thyng ſo Vny
ed as god is With the ſoule of man / for he is
nerer and more Vnyed / than the ſoule and
the body / Whiche do man a man. This We
may conſydre by many ſayntes and perfyte

men Whiche haue suffred great paynes/pu-
nysshementes/and tourmētes of tyrauntes
vnto deth / that theyr bodyes dyde departe
from theyr soules. yet these tyrauntes could
neuer separate god from theyr soules With
all theyr tourmēts. This vnyon is greater
than yf a droppe of water were put in to a
great tonne full of wyne/the which droppe
of water shall be incontynent conuerted in
to wyne. And therfore man yf thou wylte
procede from vertue to vertue/ from grace
to grace/from charyte to charyte/from desy
re vn to desyre/ from the lyght of grace to the
lyght of glory / and to come to the perfecc-
on of goode workes/exercyse thy selfe in the
passyon of our lorde/ and go oft tymes true
ly and worthely to the holy sacrament.
For there is nothyng that doth quycken the
wyttes so moche/nor that doth illumynate
the herte With deuocyon/nor that doth lyfte
vp the man so moche to hygh contemplacy
on/as to receyue the body of our lorde/ and
remembre his passyon. O man yf thou wylt
also be perfytly pourged from synne/ entry-
ched in vertues / hyghly illumynate in the
holy scrypture / boldly vaynquysshe thyne
enemyes/be cōforted in all paynes and try-
bulacyons/lyue deuoutly in erth/frutefully

be enbrased in thy herte/to wepe swetely in thy prayers/ oft tymes to be illumynate/in thy desyres to be ferme and stedfast/to contynewe in good operacyons/ to be remplysshed and fulfylled with spyrytuall ioyes/ to be drawen to heuenly thynges/ to know that thynge that god hath hydde and kepte darke/to dye wysely/ & to lyue euerlastyngly with god / exercyse thy selfe here in erth with god in the holy sacrament and his bytter passyon. For the man myght with suche and so great medytacyon/desyre/ and with suche loue and deuocyon receyue the holy sacrament that from the lowest trone of aungelles he shulde be set ī the hyghest. For god doth not promyse nor also rewarde the man in heuen / after the multytude of his good workes / but also after the greatnes of his desyre & loue. Therfore many do erre which do withdrawe them selfe [illegible]m the holy sacrament sayenge. I worde very oft tymes go to receyue the holy sacramēt/but I haue no spyrytuall rychesse in me / that is to saye vertues wher with honestly and competētly I maye aorne my soule for to receyue the great kynge beynge present in the sacramēt The other do say / I haue not in me the water of teares for to clense and wasshe my cō

ſeyence from all fylth and ſynne. Other do ſay/ I haue no feruent deuocyon in my prayers/ but I am colde/ feble/ and ſlouthfull to Wardes god. And ſo they Wyll tary vntyl they be ryche in Vertues: and that they haue abundaunce of teares and feruent deuocyon: as they Were aſſured therby to receyue god Worthely in the holy ſacrament. O poore man: there be many Turkes/ Sarazyns/ & Infydelles/ Whiche haue done many Vertuous dedes & haue great deuocyon in theyr ſacryfyce/ yet neuertheles they do conſyſte & be in dampnacyon of theyr ſoules. It is not that that god doth ſerche. Our lorde Jheſu chryſte doth deſyre and demaũde of vs: that We after our poore power prepare our ſelfe by true confeſſyon/ repentaunce/ and contrycyon and ferme purpoſe neuer to retourne more to ſynne. In this We do prepare our ſelfe. And yf our lord god gyue vs this grace/ than We ſhall tourne vs to deuocyon & to the teares of our eyes. And yf We can not do it/ We ſhal cõmyt it to god: and ſhall not therfore leue and refrayne to go to the holy ſacrament/ ſpecyally yf thy herte greatly deſyre it. That ſuche people do erre/ I Wyll ſhowe you by thre reaſons.

Fyrſte/ it ſhulde be great folye & madnes

for a poore man beynge clothed in ryche and precyous apparell / to demaũde and begge of a ryche kynge / but it shulde be better that he shuld come lyke a poore man shoWynge his pouertie and so demaundynge ryches se. So do the poore people that do sytte at the churche dores / shoWynge to the ryche men theyr nakednes and pouertie: and therby the ryche people be moued With pytie. So also shall We do: shoWyng our nakednes of Ver tues / hoWe feble so euer We be / hoWe colde and sloWe in deuocyon / hoWe indyserete in Wordes inclyned to all syñe. These faul tes & other lyke shoWynge to god the ryche kynge of Jerusalem / he Wyll ayde and helpe Vs in our pouertie With the treasoure of his dyuyne grace / and shall haue mercy of Vs in lyke Wyse as he dyd to the Woman of Canane / the Whiche humbly dyd demaun de and desyre to eate With the lytell dogges the crommes & lytell peaces of breade / that dyd fall from the table. And bycause that she dyd not repute her selfe Worthy to receyue a great grace / god dyd graunt her that / that she dyd demaunde / ye and yf she had desyred a greater thynge. And this is that / Wherof he doth speke by the prophet Dauid The poore shall eate & shall be sylled / and

thoſe that do ſetche god ſhall prayſe & laude hym / & theyr herte ſhall lyue with god euerlaſtyngly. In this ye maye conſydre two thynges.

¶ Fyrſte / god is the meate of the poore / in the ſoule.

¶ Secondarylye / that they ſhall eate vnto they be full. And bycauſe that that is impoſſyble ſo longe as we be here in erth / vnto yͤ we come to heuen where we ſhall be fylled Therfore all deuoute perſones ſhall dyſpoſe themſelfe for to go ofte tymes to the holy ſacrament. For as ſaynt Gregorye ſaythe / there is great dyfferēce betwene ſpyrytuall meate & carnall meate. For the man maye take ſo moche of carnall meate or ioye / that he ſhall be wery therwith. But of ſpyrytuall meate or ioye / the man can not take ſo moche that he wyll be wery therwith / for the more that he dothe take therof / the more he doth demaunde and deſyre. And of this it is ſpoken in Eccleſiaſtico: ſayeng. Thoſe that do eate me ſhall haue hungre. Wherfore he that wyll go to receyue the Sacrament worthely / he ſhall do that is in hym / & than he ſhall cōmyt hym ſelfe to god / which wyl fulfyll that that doth lacke in the mā. The other do cōplayne and ſaye / that they haue

not the Water of teares for to Wasshe theyr
cōscyēce/for the which thyng they do refray
ne to go to the holy sacrament/ in depreuyn
ge theyr soule from moche fruyte. These per
sones do lyke foles/ whiche wyll not go to
the fountayne for to haue Water / but with
theyr pottes full. And shulde it not be more
profytable to go to the fountayne with em
ptye vesselles / and to take of the Water so
moche as shall suffyse them. This fountay
ne is our lorde Jhesu chryste hyd in the holy
sacrament / & redy with his dyuyne grace/
to gyue abundauntly to all persones/as he
dyd speke to the woman standynge at the
well. He that doth drynke of that Water yt
I wyll gyue hym he shall neuer haue thur
ste/but in hym shall spryng and come forth
a lyuynge fountayne in the euerlastynge ly
fe. And therfore he that hath no thynge nor
no thynge can get of the Water of teares in
his vessell/he shall go surely without dou-
bte or fere with a ferme fayth and byleue/
to the abundaūtly lyuyngly well the whi-
che is open to all persones / that is to saye/
the holy sacrament. And therof thou shall
drawe and take abundauntly/so moche as
thou shall nede/and shall suffyse the/for yf
the fountayne be to depe/ bynde thy vessell

to the Woode of the crosse remembryng his
bytter passyon / & thou shalt fyll thy vessell
abūdauntly with the Water of teares. And
therfore it is y' our lorde Jhesu chryste hath
gyuen hym selfe in the holy sacrament / by-
cause that he knoweth wel that mā is faul
tye and inclyned to all febleness. yf we shul
be haue ben as perfyte as the aungelles in
heuen / it shulde not haue ben nedefull that
our lorde god shulde haue gyuen hym selfe
in the holy sacrament for our sycknes & fe-
blenes. Therfore man shall do that that is
in hym & shall recōmende hym to the mercy
of god / for so haue all the holy men done /
Whiche be saued by the same.

¶ There be other that do complayne sayen
gē that they be not feruent nor hote in the lo
ue of god / and that theyr hertes be not infla
med in the charyte or loue of god / but they
be colde. And therfore they wyll not go to
the table of god to receyue the holy sacramēt.
These persones do lyke foles / as those that
be very colde and wyll not go to the fyre to
warme them. It were better for them to go
to the fyre / than to tarye longe from it / and
to suffre i the meane tyme great colde. This
fyre is Jhesu chryste hydde in the holy sacra
ment / as the prophete sayth / Our god is

fyre Whiche deuoureth / the Whiche fyre is
god come and descended in erth / for to illu-
mynate our hertes by all the benefytes that
he hath done Vnto vs. Deuocyon doth not
consyste in moche fastynge / prayenge / and
oft tymes confessynge / but it doth consyste
in that that the man be humble of herte / fer
uent / tourned to Wardes god / illumynate
With dyuyne charyte / mercyfull to Wardes
his neyghbour / euen chrysten hauyng god
al Wayes afore his iyes. For it is more acce
ptable Vnto god / that the man after that he
hath synned / tourne hym selfe humbly to
Wardes god / than yf he had neuer synned /
shulde not be humble. Therfore all those
be colde and feble in the loue and charyte of
god / shall somtymes prepare themselfe for
to go Worthely to the holy sacrament / for to
be so and in suche maner holy illumynate
With the loue of god / Without the Which al
our good Workes (as saynt Paule sayth) be
no thynge acceptable of god. I do not saye
that I Wyll counceyll al persones to go oft
tymes to the holy sacrament / But I say as
saynt Austyne sayeth / I do not laude and
prayse for to go euery daye to the holy sacra
ment / nor also do not dysprayse it / but I
gyue counceyll to receyue it euery sondaye.

This dothe saynt Austyne speke of those/ Whose cōscyence is not knowen/ Wherupō the glose doth saye/that yf the good men go ofte tymes to the holy sacrament it is to be praysed Whan they be in good lyfe/flyenge synne and the occasyon therof/ takynge alsso good hede to them selfe and alwayes occupyenge them selfe in the passyon of our lorde. These folkes thus kyuynge and not after the sensualyte of the flesshe:be greatly to be prayseb/ that they go so ofte tymes to the holy sacrament. And bycause that the conseyence of man is hyd and not knowen Whether it be worthy to receyue god or no/ therfore the holy doctours do counceyll that euery man do after his byleue & fayth/ that is to saye after his conseyence/ and the loue that he hath to wardes the holy sacrament. For after the loue that the man hath to wardes the holy sacramēt/he doth perceyue and fele deuocyon and swetnes in his soule/ & the man doth more honour to god in deuoutly goynge to the holy sacrament/than yf he shulde refrayne by and through humylyte. For the man goynge deuoutly to the sacrament/ he doth conuerte and tourne hym self to the dyuyne loue & charyte/ and in refraynyng he doth tourne hym to humylyte:and

bycause that charyte and loue do passe all other vertues/so it is better to go with loue to the holy sacrament / than to refrayne by humylyte. For he that is not letted by synne and myght well prepare hym selfe to the same and dothe it not / he dothe depryue (in as moche as in hym is) the holy trynyte from his honoure/the aūgelles from theyr glory/ the holy churche from his treasoure/ the iust men from many graces / the synners from pytie and mercy / and the soules in purgatorye from delyueraunce of the payne. Yet not withstādynge it is good that the man somtymes withdraweth hym selfe through humylyte from the holy sacrament/in not goyng to the table of our lorde. For it was as acceptable to god / that Centurio that noble knyght dyd knowlege hym selfe by humylyte to be vnworthy to receyue hym in his howse / as Zacheus that ryche man whiche worthely dyd receyue hym. This neuertheles shall not be oft tymes to be done/ specyally whan the man dothe fynde hym selfe imaculate and without synne. For the holy sacramēt is a medicyne of the soule agaynst syn dyseases wher with the soule is charged. Cryste / the man is feble and hath small courage in vertue/ and is not so vertuous

ne doth not so many vertuous dedes/as he is bounde to do. Wherfore god hathe made hym selfe lytell and small in the holy sacrament/to the entent that no man be afrayed of his myght & power/the whiche we maye consydre in two maners and sortes.

¶ Fyrste/it semeth that god is lesser than the man/for he doth applye & gyue his wyll to the wyll of the man: so that he doth descē de from heuen to the erth vpon the aulter/ whan it pleaseth the man/that is to say the preest. And doth suffre hym selfe to be vsed as well of his enemyes as of his frendes/& doth shewe no maner of cuyll nor aduersyte. And so it semeth outwardely that the man is greater than god/for god is obedyent to the man.

¶ Secōdaryly/we may consydre the smalnes or lytelnes of god in the holy sacrament for he dothe gyue hym selfe so frely to the man/that he maye do with hym what he wyll. He doth suffre the man to vse and receyue hym as he wyll/to the entent that euery man whiche is lytell & poore of vertues: shulde receyue great tychesse in his soule.

¶ The seconde reason: the man is feble and redy to synne. Therfore oure lorde Jhesu chryste hath gyuen hym self in the sacramēt

to the entēt that the man therby shuld vayn quysshe all tēptacyons and inclynacyons to synne/ For the multytude of our synnes towardes the power of the holy sacrament is not/ but as a droppe of water towardes the hole see. So we may alwayes by the holy sacrament / make satysfaccyon for oure synnes. Therfore saynt Ambrose sayth/ so ofte as the man receyueth the holy sacramēt so oft receyueth he remyssyon of his synnes. And for so moche as man is alwayes redy to synne / therfore he shall haue alwayes with hym the medycyne of his soule/ for the man can not better reconcyle hym selfe to god/ than by the holy sacrament. Therfore those that do not go to the holy sacrament/ do showe yt they do not desyre grace ne mercy of god: thynkynge to come to heuen without god. Notwithstandyng the nerest way to come to heuen/ is by the holy sacrament. Therfore the prophete Dauid sayth: assaye and proue howe swete our lorde god is.

¶ Thyrdly/ the man is enuyroned & amonges his enemyes/ as the deuyll/ the flesshe/ and the worlde. Wherfore the man lyueth alwayes with fere and drede/ and is neuer in suretie. And to the entent that the man do not fere beynge in this great myserie and

peryll / and that his enemyes do not vayn-
quysshe hym nor wounde hym to deth / ther
fore god hath gyuen hym selfe in the holy sa
cramēt as a faythfull felowe & cōpaygnon
whiche styfly wyll tary with hym and not
departe / vnto he haue vaynquysshed all
his enemyes / the which thynge god dyd pro
myse to his dyscyples in the last supper: and
to all men that do receyue hym sayenge / I
wyll be with you / vnto the ende and con-
summacyon of the worlde. This good com
paygnon defendeth / techeth / and doth soly-
cyte the man in all thyng that he hath to do
and that is necessary for hym / and doth ke-
pe and take hede of the man / in all payne /
tēptacyon / trybulacyon / in pouertie of spy-
cyte / and in all busynes that maye chaunce
vnto hym. Therfore the man shall call &
demaunde the cōmynge of this cōpaygnon /
for he doth make the slouthfull person quyc
ke / and that thyng that is heuy lyght / eygre
and bytter swete. And he doth make ryche
those that be poore: and those that be desola-
te and in heuynes / he doth reioyse and con-
forte them. For saynt Paule sayth / I may
in hym whiche dothe coroborate me / do all
thynge / that is to saye in the holy sacramēt
the mā may fynde in cōpanye many swete

ioyes/ ye yf the man wolde serche he shulde fynde all that he wolde/ as vyctorye in tẽptacyon / ioye in trybulacyon / in syckenes pacyence/in persecucyon pleasure. Therfore Dauid sayth / I wyll not fere what soeuer man shall do to me for god is with me.

¶ Fourthly/a good man fereth god for his tyme loste/ the whiche he hath consumed in syñe without doynge any vertuous dedes fewe or none. In this may be cõsydered the great displeasure of the mã: which is moche to be complayned/ & that for two reasons.

¶ The fyrste / that so longe as the man is in deedly synne / so longe is he in the maledyccyon of god/and is euery day more than a hondreth tymes cursed of the good persones sayenge theyr houres / by the prophete Dauid in the psalter / where it is wryten. O good lorde cursed be those whiche do not obserue and kepe thy cõmaundementes.

¶ Secondaryly/ so longe as the man is in deedly synne/he doth lease all his good workes that he doth & hath done: And yf he dye in any deedly synne/all is lost. O good lorde / howe fewe people do remembre that. O man remẽbre that yf temporall goodes and rychesse be lost/there is no thynge lost/ but yf the soule be lost/all is lost: yf honour

be loſt/moche is loſt: but yf the ſoule be loſt all is loſt. And to the entent that the man do not contynue in this myſerye and that he do not falle in dyſpayre: the moſt benygne Jheſus hath gyuen hym ſelfe in the ſacra/ment/to the entent that all thoſe whiche a/fore were curſed/by hym agayne maye be blyſſed/and whoſe workes were deed/by hym ſhulde reuyue. That is to ſay the good workes whiche ones were in lyfe/whiche nowe reuyue. And ſo the man doth repare and recouer by the holy ſacrament/all his tyme loſte. And in receyuynge the holy ſa/cramēt the man doth a great worke/ſo that he can do no thynge better/in caſe that he re ceyue it as it aperteyneth after the ordynaū ces of the holy churche/for therby the myſerye of the man is amended.

¶ Fyfthly/the man is very poore of ver/tues/ſo yᵗ he can do no good thynge of hym ſelfe. Therfore god hath gyuen hym ſelfe in the ſacrament for conſolacyon and cōforte/ as a marchaunt with all the treaſoure and rycheſſe of his grace and mercy/ſo that the man maye ſurely of hym demaunde (r aſke what ſoeuer he wyll/and god wyll gyue it hym by and in the holy ſacrament/to the entent that the man may ſo ſatyſfye his po/

uertle. Wherof Salomon speketh sayenge/ He is come as a shyppe of a marchaunt/ the Which brought his breade frō a farre coūtre. This marchaunt is the dyuynyte: the shyp is the humanyte / the Whiche hath brought the dyuynyte from a farre countre/ as from heuen in to the see of this Worlde. The brea de Whiche he hath brought in this shyppe: is the holy sacrament/ as he sayth of hym self. I am the lyuynge breade descendes & come from heuen. This breade is so abundaunt and so fertylle in it selfe/ that it is suffycyēt for alle those that demaundeth it and lourth it. Therfore god sayth in the gospell: all my goodes be the goodes of the mā/ for all that I haue apperteyneth to the man. O good lorde What thou art lyberall/ large & merry full / that all thy goodes Whiche so ryches ly thou onely doest possede: Wylt spende With the man sayenge/ all my good & rychesse of grace & glory/ apperteyneth to the. O good lorde What small gyft thou receyuest of me for that that thou gyuest me in the holy sa crament: god maker of all creatures for one creature/ a man īnocent for a man beynge a synner / a noble holy soule for a peruerse & Vnnoble. Wherfore I speke With the pro phete Dauid. O good lorde What shall I

gyue and render to the for that thou haſt gy
uen me. I Wyll take the chalyce of helth / &
I Wyll inuoke and call the name of our lor
de. All thoſe that be poore of Vertues in the
ſoule / they ſhall go ſurely Without any fere
to the holy ſacramēt as to a ryche marchaūt
Whiche ſhall fulfyll all thy demaūdes and
deſyres of his lyberalyte: Without gyuynge
golde or ſyluer.

Syrely / the man is to farre from his en
de of perpetuall helth / to the Which he Was
made and fourmed in this Worlde / ſo that
of hym ſelfe he can not come therto. Neuer
theles to the entent that the man do not dy
ſpayre for to come thyther / god hath gyuen
hym ſelfe in a ſpyrytuall meate / in and by
the Whiche the man is ſaued and Vnyed: as
he doth ſpeke hym ſelfe in the goſpell / He y
doth eate my fleſſhe and drynketh my blode
he abydeth in me and I in hym. And yf it
be not that thou eate the fleſſhe of the ſone
of the man and drynke his blode / thou ſhal
neuer haue lyfe in the / that is to ſaye in thy
ſoule here in erth & hereafter in heuen. Ther
fore ſpeketh ſaynt Auſtyne in the perſon of
god ſayenge. Whan thou doeſt eate me / I
ſhall not be conuerted in the / but thou in me.
For this Vnyon the ſone of god dyd pray to

his father sayenge. O father saue in thy na=
me al those that thou hast gyuen me: so that
they maye be one with vs as we togyther
be one/ I in the and thou in me. O most be=
nygne Jhesu thou hast showed in this thy
infynyte mercy/ for by this meate we do ioy
ne and make vs one in the/ to the and with
the. But many doth receyue the holy sacra=
ment with lytell desyre & in great feblenes.
It is greatly to be complayned/ that so ma
ny folke haue so lytell deuocyon to wardes
the holy sacrament/ so that for a lyght occa
syon they do not go therto: to the which they
shulde well and dylygently al wayes pre=
pare them. But bycause that they be loth to
confesse them/ and that it greueth them to
fast/ they do let it passe/ the whiche is a to=
ken of lytell loue that they haue to wardes
god. For as saynt Gregorye sayth/ the dy=
lecyon and loue of god is neuer Idle and
voyde in the man/ For where it is there it
worketh great thynges/ and where it is not
there the man is Idle. O yf there were but
one man in the worlde worthy to receyue
the holy sacrament/ howe wolde all the o=
ther rēne to se hym and to speke with hym.
No we our lorde Jhesu chryste gyueth and
maketh hym selfe cōmon egally to all per=

sones / Wherfore many there be that do not regarde hym. And therfore Whan they dye / they fynde them selfe naked of Vertues in the soule / and chased from euerlastynge lyfe / the Whiche all those onely that do eate of this breade shall Vse and haue / for they shal lyue euerlastyngly. Amen.

¶ The fyrste Chapytre / What thynge is necessary for the man that Wyll receyue Worthely the holy sacrament.

S the doctours do Wryte / thre thynges be necessary to euery good pson ye fructefully Wyll receyue the blyssed sacrament of our lord Jhesu chryst. ¶ The fyrste that is necessary for the man / is pureues and clennes in the conseyence / so that he be Without deedly synne / in true repentaunce / confessyon / and stedfast purpose neuer to synne more / and to fulfyll the cõmaũdemẽtes of god and those of the holy churche. For the holy churche doth prohybyte and forbyd / that all those that be in deedly synne / that they shall not receyue the holy sacrament / yf they be not fyrste and afore

confessed and assoyled. For otherwyse in goynge to the sacrament they synne deedlyr in case that they maye haue or fynde a confessoure. Therfore the mā shal prepare hym therunto: as yf incontynent after his confessyon he shulde dye / and that is suffycyent afore Jhesu chrysle.

¶ The seconde is / that the man shall haue feruent deuocyon / so that he shall appoynte and prepare hym self as deuoutly as he can possyble / tournynge hym selfe hooly from that thynge whiche for that tyme and houre myght drawe hym from god and from his deuocyon. Therfore the man shall haue after his confessyon afore that he go to the sacrament / a generall repentaūce and contrycyon of all his venyall synnes / specyally of those wherin he knoweth hym selfe dayly to fall / be it in vayne spekynge / in eatynge and drynkyng more than nede requyreth or in not hauynge pacyence in trybulacyon or any other lyke / for they do let the persone in his deuocyon. A man may get deuocyon in two maners / that is to saye by the fere of god / as in remembrynge the greatnes and multytude of his synnes / and the iustyce of god. Secondaryly / by the dylecyon & loue of god in remembrynge his passyon and the

beneſytes that he hath ſhowed vs.

¶ The thyrde thynge that is neceſſary for man for to receyue the holy ſacrament wor thely / is clennes of the body outwardly / ſo that he be not polluted and maculate in the body with ſynne by the defaulte of nature / the whiche maye be done in deedly ſynne / That is to saye whan it cõmeth of carnall thoughtes / or whan it cõmeth of glotonye and exceſſe of meates & drynkes. And than it is good for hym to refrayne for the dygnyte of the ſacrament. It maye be done alſo without ſynne / as by feblenes or debylyte of nature / by coldnes of the body / by tẽptacyon of the deuyll or other wyſe. But he that ſhall fynde hym ſelfe greued herein: ſhall take the counceyll of his confeſſoure.

¶ The ſeconde Chappytre / howe the man goth in thre maners of wayes to the holy ſacrament in deedly ſynne.

The man may be in deedly ſyñe and yet receyue the holy ſacrament in thre maners.

¶ Fyrſte / he maye be in deedly ſynne and knowe it not / or he doth truſte in god that it is forgyuen hym /

for he doth not remembre it. To this the doc-
tours answere sayenge / yf it be so that the
man afore his confessyon haue examyned
his conscyence after his power / and accor-
dynge to the prolyxyte of the tyme that he
was last confessed. And than he doth serche
for a good confessoure / that can helpe to exp-
amyne hym in that wherin he is ygnorant.
Who that so goth to the holy sacramēt with
repentaunce and contrycyon of his synnes
receyueth in the holy sacrament remyssyon
of all his synnes / confessed and forgoten.
But yf he do renne neclygently to confesse
hym / as the dogge to the potage / without
remembrynge his euyll lyfe / it shall not hel-
pe nor profyte hym afore god / that he hath
forgoten his synnes. For it semeth that he
careth not for it / and that he doth dyspyse it.
¶ Secondaryly / the may maye doubte in
deedly synne for the erraunt and varyable
conscyēce / so that he maketh cōscyence whe-
re it nedeth not / wherof cōmeth ofte tymes
great peryll. For the varyable conscyence
byndeth the man to electe a good sage and
wyse confessoure / whiche hath knowlege
and vnderstādynge therof / and so he shall
take awaye from hym the varyable cōscy-
ence or the errour of the same. And than he

shall go to the holy sacrament: but so longe as that errour of conscyence dureth or the most parte / he shall not go to the sacramēt. But yf the man doubte yf it be deedly synne or no / he shall confesse hym afore that he go to the holy sacrament / or els he shall cōmyt a deedly synne / in puttyng hym i the peryll of deedly synne.

¶ Thyrdly / the man maye yet be in deedly synne / and that he knoweth well that he hath not confessed hym therof. And neuertheles he shulde haue confessed hym therof / Where he cōmytteth a deedly synne bycause he doth not knowe it / for he is boūde to knowe it. And in so goynge to the holy sacramēt it is deedly synne and the ygnoraūce doth not excuse afore god / for he myght go / Where he myght be instructed.

¶ The thyrde Chappyter / yf the man maye go vnworthely to the holy sacrament / or be dampned for certayne deedly synnes whiche he hath forgoten: and that he knoweth not.

Upon this answereth / sayne Bonauenture that in case that the man haue fyue poyntes in hym / god shall not compt his synnes forgoten / albeit that there were many.

¶ Fyrste / he shall aduyse hym selfe well afore that he go to his confessoure / in examynyng his conscyence in the .x. cõmaũdementes / and in the .vii. deedly synnes / and after warde in his state / offyce or crafte.

¶ Secondaryly / he shall praye to god dyligently that he maye haue knowlege of his synnes forgoten / of the whiche he is redy to confesse hym and to do penaunce for the same after the counceyll of his confessoure.

¶ Thyrdly / he shall gladly go to the Sermons for to here and lerne / what thynge is deedly synne and what is not.

¶ Fourthly / he shall take counceyll with his confessoure / and shall demaunde that wherin he doubteth / whether it be deedly synne or venyall. For many folkes do make no synne of that that is synne / thynkynge so to begyle theyr confessours / the which neuertheles shall be reputed great synne afore god.

¶ Fyfthly / the man shall kepe hym in as

moche as he can and may from deedly synne for those that synne an hondreth tymes and esteme it no more thā yf they dyd it not but. x. or xx. tymes / it is no meruayle yf they do forget moche / the which our lorde god wyll iuge at the daye of iugement.

¶ The fourth Chappytre / Wherby the man maye truste that he receyueth the holy sacrament worthely / & who is in the state of grace.

Aynt Thomas sayth / that no man so longe as he lyueth here in erth may knowe certaynly yf he be in the state of grace / & yf he receyue worthely the holy sacramēt or no / excepte that god do manyfest and showe it vnto hym. For saint Paule speketh of hym selfe / I do not knowe lege me to be culpable in any deedly synne / yet not withstandyng I am not iustyfyed afore our lord god: whiche knoweth all the hertes. Neuertheles after that the man hath confessed hym selfe afore his confessoure / and hath dylygently declared all his synnes. There be yet foure

tokens/by the whiche he maye surely truste and also haue knowlege/that he is well confessed and that he is in the state of grace/& so goth worthely to the holy sacrament.

¶ The fyrste/yf the man after his confessyon/gladly doth here the worde of god and to speke of god. For our lorde sayth/he that is of god/gladly doth here to speke of god.

¶ The seconde is/so longe as the man feleth hym selfe redy to do well & to serue god/it is a token that he is in the loue of god: for where the charyte and loue of god is/there it doth worke some good/and yf it can not do it by workes/it doth it by desyre. And as saynt Gregorye sayth/the token of loue is the shewynge of the workes.

¶ The thyrde is/that the man ought to haue a stedfast purpose/from henssforth neuer to synne more. For so longe as the man is in the mynde and wyll to synne/so longe is he in the state of dampnacyon.

¶ The fourth is/that the man ought to haue great repentaũce and contrycyon of his synnes passed. Therfore the man shall not reioyse nor vaunte hym selfe/nor also shall not reherse his synnes: for by hauynge pleasure and delyte in any deedly synne/a man maye cõmyt another deedly synne of

nede / and is great peryll and daunger to the soule. In these foure poyntes (as sayntGregorye sayth) doth consyste true and perfyte penaunce.

¶ The fyfth Chapytre / yf the man be bou de in and for any cause / to confesse hym more than ones in the yere.

It is cõmaũded in the Canon lawe / that all good & catholyke persones which be come to theyr aege (certayne great necessyties excepte) at the leste / ones in the yere do confesse them and do receyue the holy sacrament / or elles he that doth it not / he shall be excõmunycate in his lyfe / and after his deth he shal be buryed in the feldes lyke a beest. Yet not withstãdynge doctours do saye / that the man is bounde vnder the payne of a deedly synne / to confesse hym incontynent and not to tarye to Easter / and that for foure reasons and causes.

¶ Fyrste / so ofte as the man is in peryll of his lyfe: as women afore that they begynne to trauayle and laboure of theyr chylde / or those that wyl interpryse any great iourney

or to go ouer the see: or those that do go to the warre for to fyght / or those that do vndertake any thynge / whereof many do dye / or those that be in perylle to dye / as in the tyme of pestylence.

¶ Secondarily / those that haue cõmyt such synnes that cõmen confessours can not assoyle them / or he that maye assoyle them / doth come thyther where they be: or they may lyghtly go vnto hym where he is: as to patdons and suche other / than they be bounde to confesse them.

¶ Thyrdly / whan the conscyence is very vnquyet and doth moue a man feruently to confesse incõtynently his synnes. for the conscyence beteth wytnes howe the man is dysposed within.

¶ Fourthly / whan the man wylle receyue the holy sacrament or any of the. vii. sacraments. In these foure causes is the mã bounde more than ones in the yere to confesse his synnes. yet all this not withstandynge euery good catholyke person shal confesse hym selfe at the leste foure tymes in the yere: albeit that he be not redy to go to the holy sacrament so oft. For a vessell that is vsed and occupyed euery day and not made clene but ones in the yere / it wylle be so foule and syl

thy at the last that he can not be made clene so it is also of the conscyence of man.

¶ The. vi. Chapytre/ howe and in what the man shall serche and examyne hym selfe/ that worthely wyll go to the holy sacrament.

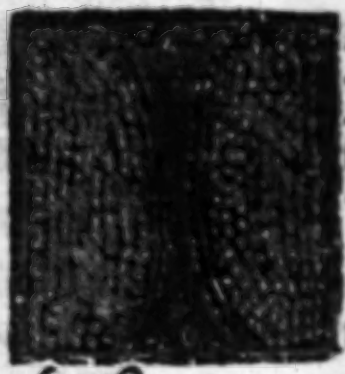
Man that worthely wyll go to the holy sacrament he shal examyne dylygently his cōscyēce/ in lyke case as he wolde ꝯyue and make a compte to a great lorde of many dettes. And to the entent that euery man whiche can not well confesse hym selfe maye knowe the maner howe to confesse hym / I wyll wryte a cōmon and a shorte maner/ wherin al cōmon synnes be inclosed/ in leuynge that whiche apperteyneth not to be wryten/ to the entēt that some do not lerne that which they knowe not. And by this the man may lerne to cōfesse hym/ in addynge ꝛ takynge awaye as his state and occupacyon doth requyre/ or also after as his conscyence doth testyfye and moue hym: for it shulde not profyte nor be possyble to wryte all maner of synnes. Therfore the man shall prouyde hym of a

good confessoure in cõtynuynge With hym Without rennynge from one to another / the Whiche shall knowe his state and lyfe / to the entent that he may the better helpe hym in that that he shall haue forgoten and be ygnoraunt. And thou shalt come in tyme to confessyon / so that thou be not last / and that thou maye haue space ynough to confesse the / And Whan thou doest confesse the a daye before / and thou doest remembre in the meane tyme any Venyall synnes / it shall not nede to go agayne to confessyon / but to knocke Vpon thy brest With cõtrycyon sayenge. O good lorde haue mercy of me poore synner. And kepe the in as moche as thou can from Vayne Wordes / and carnall thoughtes and frequẽtacyons / and from breskyng thy pacyence one day after thou hast receyued the sacrament / and one daye before / for the dygnyte of the same.

The. Vii. Chappytre / howe the man shall confesse hym selfe / fyrste of the. xii. Artycles of the holy catholyke fayth.

When thou ſhall come to thy confeſſyon / kneledowne of both thy knees afore thy confeſſoure / makynge a croſſe afore the and ſaye / In the name of the father / of the ſone / and of the holy ghoſt. Amen. or In nomine patris. &c. And than ſaye Confiteor yf thou can ſaye it Vnto Ideo precor. And yf thou can not ſay it / ſaye Benedicite: and than ſaye / Syr I confeſſe me afore god and you of all my ſynnes that I haue done / ſyth the fyrſte tyme that I could ſynne Vnto this houre. Fyrſte that I haue ſynned agaynſt the. xii. artycles of the holy fayth: that I haue not ſo ſtedfaſtly Vyleued in herte / mouthe / and Workes as I am boũde. I haue ſomtymes alſo doubted in the holy ſacrament or other Wyſe as thou ſhall knowe thy ſelfe gyltye. yf thou haſte kepte companye With Jewes / Sarazyns / Heretykes / or yf thou knowe any other thynge / thou ſhall tell it.

The. Viii. Chappytre / of the. xii. Vertues of the holy ghoſte / Wherof thou ſhalt confeſſe the / as here folowe th.



Confesse & accuse me/ that I haue ben neclygent and haue transgressed i the .xvi. Vertues of the holy ghoste/ I haue not had ioye/ gladnes/ and loue in the seruyce of god/ nor peace With my christen brother: nor pacyence in aduersyte/ nor longanymyte or contynuaūce in the seruyce of god/ nor holynes in my lyfe/ nor pytie in beynge cōuersaunt With other folkes / nor also measure and sobrenes in my maners/ myne apparell / and in my Workes/ nor meknes & Jentylnes With them that I haue haūted and dayly kepte companye / nor humylyte in my thoughtes and dedes / nor trueth in my Wordes: nor purenes in my desyres and concupyscence.

¶ The .ix. Chapytre of the .xi. capytall synnes/ Whiche be called crymynall.

Jdo confesse and accuse me: that I haue synned in many of the crymynall or capytall synnes. yf thou fynde thy selfe culpable any Wyse in any of the same thou maye tell it.

¶ Acto syn agaynst the fayth of the trinite

¶ To synne agaynst nature.
¶ To synne in manslaughter.
¶ To synne agaynst the equyte and iustyce of the mageste of any prynce or prelate.
¶ To synne i robbynge the churchȝ by force
¶ To synne in carnall medlyng with any of his lynage.
¶ To synne in adultery in the state of maryage.
¶ To synne in conspyracye or in makynge tumoure by force amonges the cõmonaltie.
¶ To synne in berynge false wytnes and that he doth kno we it false.
¶ To synne in Symonye.
¶ To synne by hauntynge vsery e.

¶ The.x. Chapytre/of the.x. cõmaundementes/the whiche euery persone is bounde to kno we.

Et I confesse and acuse me of the.x. cõmaũdementes of our lorde Jhesu chryste.
¶ Of the fyrste cõmaundemẽt: yt I haue not loued our lord god with al my herte aboue all thyngȝ I haue not also worshypped hym as I oughte to do / nor I haue not had so stedfaste

fayth in hym as I am boūde / but sōtymes I haue byleued those which haue vsed Nygromancye / or wytche crafte / or Herytykes which haue spokē agaynst the holy churche.

¶ Of the seconde cōmaundement / that I haue taken the name of god in vayne without any necessytie / for I haue sworne ofte tymes for a lytell cause / which I haue knowen to be contrary / wherwith I haue ofte tymes deceyued myne euen chrysten. I haue also caused other to swere and curse / bycause that I wolde not byleue them of theyr worde. I haue also sworn not onely by god and hy his blyssed membres and passyon / but also by his sayntes / as by the mother of god / by saynt Johan / & in other maners.

¶ Of the thyrde cōmaūdement / that I haue not sanctyfyed the sondaye & holy daye / by true contrycyon of my deedly synnes / by my prayers / by herynge masse and the sermon / and by gyuynge almous / but I haue in this tyme serched my profyte in demaundynge money of my dettours / byenge and sellynge that that was not greatly necessary. I haue suffred my seruaūtes to laboure without necessytie / so that they coulde not here masse. I haue occupyed my selfe that same daye more than in other dayes / with

worldly pleasure: as in eatynge/drynkynge and in carnall frequentacyon.

¶ Of the fourth cõmaũdement/that I haue not honoured my father and mother: nor haue not obeyed them/nor helped them in theyr necessytie/but I haue vexed and displeased them: and haue wysshed them deed in my herte. I haue not also after theyr deth faythfully prayed/nor caused to praye for theyr soules. I haue not also ben obedyent to my spyrytuall prelates and auncyent fathers and to them/and to the holy churche I haue not borne honour and shewed reuerence as I am bounde. I haue not parfytely payed my offrynges and dewtyes of the holy churche. I haue spoken and kepte company with those that were excomunycate/with vsurers/herytykes & other Infydels.

¶ Of the fyfth cõmaundement/that I haue slayne and kylled my chrysten brother or neyghboure by wyll and desyre/albeit that in dede I haue not fulfylled it/And that vniustly and agaynst reason I haue caused them to be imprysoned/or I haue done them hurt and dõmage in theyr bodyes and goodes. I haue hurte/wounded/or bette some/I haue not kepte well my chyldren/so that they be departed out of this worlde/ha

ptyſed or not baptyſed.

¶ Of the ſypt cõmaundement / that I haue done vnclene and vnlawfull workes with vnlawfull perſones not maryed / or in adultery with perſones maryed / or with vyrgynes and maydens whom I haue deflowred and vyolate / or with my kynſfolkes / or goſſep / or agaynſt nature / or with thy ſelfe / or yf thou haue gyue thy fayth ſecretly to any perſone without any wytnes or without the cõmaũdementes of the churche / and ſo hath carnally medled afore that thou was maryed.

¶ Of the ſeuenth cõmaundement / that I haue take and alſo by force without ryght or reaſon the goodes of other men out of holy places or not holy. And that I haue ſolycyte to haue ſome offyces or benefyces / wher by I haue oppreſſed the poore people / and haue taken more than of ryght I ought to do. I haue cõmyt vſurye ſecretly or openly I haue ſolde my goodes or marchaundyſe derer by credence than for redy money. I haue receyued the goodes of ſpyrytuall perſones / or of theyr ſeruauntes / or of chyldren / and thoſe whiche can not gyue any thynge without lycence. I haue not ben faythfull in my labour and worke. I haue prayſed

often tymes my goodes and marchaundyse moch aboue the pryce that they were worth: in puttyng the best aboue in syght. And the worste beneth. I haue also deceyued folkes with cuyll money. I haue not restored the goodes which I haue wrongfully come to or that thynge that I haue founde. I haue cuyll and vnprofytably spent the goodes of the churche/or myne owne goodes. And I haue not fulfylled the testament or laste wylle of my frendes/so as I oughte to do/ or so soone as I myght.

¶ Of the. viii. cõmaundemet/ that I haue gyuen by malyce agaynst my neyghboure false wytnes secretly or openly. And I haue brought forthe agaynst hym false wytnes/or haue brought or turned them by gyftes or thretynges. I haue not sayd the treuth that I knewe to the profyte of my neyghboure when it hath ben demaunded of me/ I haue also withdrawne the good name & fame of other persones/in spekynge cuyll of them behynde theyr backes. And I haue mocked/shamed/and dyffamed them.

¶ Of the. ix. cõmaundement/ that I haue voluntaryly consented/desyred and solycyteto synne in lechery with vnlawfull persones. And haue had pleasure and toye in

my folysshe and vnclene thoughtes. I haue also apparylled and aorned my selfe in pryde / for to be better seen & to please other persones / and for to draWe them in to synne at my desyre / And I haue gladly gone to suche places / Where I myght se Wanton & vycyous persones / or myght be seen my selfe With concupyscence / Wherof I haue had oft tymes euyll dremes / and defaulte or pol lucyon of nature.

¶ Of the .v. cõmaũdement / that I haue desyred in my herte agaynst ryght and reason to haue another mãnes goodes : ye yf they shuld haue suffred pouertie therby / And haue solycyte to obteyne theyr goodes by fraude. I haue also bought that / Whiche I coud de not by Without synne / as the goodz of the vsurer / or that I dyd knoW Wel y' it Was stolene / or I haue also secretly solycyte for to dyffame some persone for to haue his seruyce or offyce. And then say / of these deedly synnes / and of all other that I haue done agaynst the cõmaũdementes of god / I confesse me to be gylty e. And demaunde & desyre penaunce for the same.

¶ The .vii. Chapytre / of the .ix. straũge synnes : howe a mã shal cõfesse hym of the same.

Confesse and knowlege my selfe gyltye of the.ix. straunge synnes/ Where as I haue offended my lorde god in the same.

¶ Fyrste/that I haue cō/maunded other persones to synne/as the father to cōmaunde his chyldren/ the mayster his seruauntes/the maystres her mayden or chamberyer/ Which is synne agaynst god and the loue or profyte of his neyghboure. And no man ought to do suche a thynge.

¶ Secondaryly/that I haue gyuen to another euyll counceyll/ Wherof is come synne, or dōmage: and Wherby also other haue ben oppressed and shamed.

¶ Thyrdly/ that I haue consented to do euyll in myne offyces for money or reward/ Whiche is synne/ And albeit that I haue not done it or cōmaūded it/yet neuertheles consentyngly I haue let it passe Without any hede takynge therof. Also of the euyll chaunced in my howse amonges my chyldren and seruaūtes/ yf I had gyuen cōtrary cōmaundement or taken hede therun/to/it shulde not haue chaunced/ or elles it shulde haue ben amended.

¶ Fourthly/ that I haue praysed other in

theyr synne and malyce / and that I haue taken pleasure and reioysed my selfe to here them reherse theyr synnes / wherby I haue made my selfe parte taker of theyr syñes.

¶ Fyfthly / that I haue harboured / lodged and defended euyll persons / as theues / murderers / and other vnlawfull persones lyuynge in synne.

¶ Syxtly / that I haue ben partener in yt thynge that hath ben stollen / & goten with synne.

¶ Seuenthly / that I haue kepte scylence / and not argued and spoken in that thynge that I was bounde by god and myne offyce to do / but I haue lette it passe for fere or for loue.

¶ Eyghtly / that I haue not tourned and letted my subgectes and seruaũtes / whan they dyd dõmage or oppresse the poore folks with theyr beestes / dogges / or hawkes / in theyr corne or feldes / or in theyr gartheyns / And also that they haue bette / wounded / mocked / and rygorously spoken to the same poore folkes and inocentes / so that they haue cursed and sworne great othes.

¶ Nynthly / that I haue not showed the malyce of another man: to hym that myght amende and correcte it. Also that I haue

knowen some hyd which hath ben stolken and that I haue not shewed it to hym / to whom it apperteyneth. Also that I haue seen euydent peryll of my neyghboure both in soule / body & goods / wherof I haue not counceylled & aduysed hym after my power.

¶ The. xii. Chapytre / how a man shall confesse hym selfe breyfly of the. viii. Beatytudes.

Confesse me also & knowlege my selfgylte in the. viii. Beatytudes of the soule.

¶ Fyrste: that I haue not ben poore of spyryte.

¶ Secondaryly / I haue not ben gentyll and meke / in my syckenes and aduersytie.

¶ Thyrdly / I haue not studyed and coueyted to haue the vertue of iustyce / for to lyue iustly.

¶ Fourthly / I haue not ben mercyful and pytefull to wardes the poore people.

¶ Fyfthly / I haue not ben pure of hert to wardes all creatures / but double bothe in worde and dede.

¶ Syxtly I haue not ben peasyble to war-

des all persones / but rather full of debate and dyscorde.

¶ Seuenthly / I haue not had pacyence for to suffre aduersyties.

¶ Eyghtly / I haue not weped for my synnes / nor had de we contrycyon for the same.

¶ The. xiii. Chappytre / of the. Vii. gyftes of the holy ghoste / and howe a man shall confesse hym of the same.

Also I confesse and knowlege my self gyltye / that I haue not in me the. Vii. gyftes of the holy ghoft.

¶ Fyrst I haue not the wysdome for to vnderstande that thynge / whiche appertcyneth vnto god.

¶ Secondaryly / I haue not in me vnderstandynge for to remembre the foure extremytyes / as deth / the payne of hell / the daye of iugement / and the ioye of heuen.

¶ Thyrdly / I haue not in me wyse and sage counceyll / for to flye & eschewe the euyll and to chose the best.

¶ Fourthly / I haue not in me the scyence / for to knowe my selfe and my workes.

¶ Fyfthly / I haue no strength in me for to

reſyſte euyll thoughtes and tempracyons.
¶ Syxtly / I haue not in me pytie nor com paſſyon of the poore.
¶ Seuenthly / I haue not in me the fere of god / for to eſchewe the euyll and to folowe the good.

¶ The. xiiii. Chapytre / how a man ſhall confeſſe hym ſelfe of the. vii. ſacra= mentes / of the holy churche.

Confeſſe & knowlege my ſelfe gyltye / yt I haue not honoured the. vii. ſacramē tes of the holy churche / as I am bounde.
¶ Fyrſte: albeit that I am baptyſed or chryſtened / yet neuertheles I haue not renounced the deuyll and his wor kes and pompes / as I promyſed at the ba= ptyſme.
¶ Secondaryly / albeit that I am confyr= med / yet not withſtādynge I haue not ſpo ken that thyng that toucheth the holy catho lyke fayth / or I haue let it paſſe for worldly fere / and haue ben aſhamed to ſpeke.
¶ Thyrdly / I haue not honoured ne obſer= ued the ſtate of matyage.

¶ Fourthly / I haue not honoured the p̄estꝭ and spyrytual persones / nor also the ordres of the holy churche for the loue of god.

¶ Fyfthly / I haue not done the penaunce for my synnes to me enioyned by my confessoure / in prayenge / fastynge / in almous dede and other lyke.

¶ Syxtly / I haue not made my confessyon with suche repentaunce and contrycyon of my synnes / and so perfytely spoken / as I ought to do.

¶ Seuenthly / I haue not receyued the holy sacrament of the aulter so worthely / nor haue beholden it with suche reuerence / as it apperteyneth.

¶ The. xv. Chapytre / howe a man shall confesse hym of the. vii. deedly synnes.

Also I confesse & knowlege my selfe gyltye / to haue synned in the. vii. deedly synnes.

¶ Fyste in pryde of herte in wordes / in thoughtes and in workes / for I haue auaunced and exalted my selfe / & haue desyred to be harde and seen of other. I haue also be prowde &

presuptuous in my Wordes and dedes/and haue had Vayne glory in my herte. I haue also presumed and bosted my selfe of my noblenes and fayrenes / by reason Wherof I haue dyspraysed & dysppysed the other Which had it not. I haue not regarded the ordinaunces of the holy churche/but reputed them as no thynge/in keppynge companye With those that Were excõmunycate. I haue dysppysed bothe those persones / that Were not so hygh in dygnyte as I / and also those that Were hyghet and better than I:and I haue hayted those that Were lyke & as good as I. I haue al Wayes Wylled and desyred to haue my Wyll fulfylled / and haue al Wayes Wylled to haue ryght and reason / in excusynge me and accusynge another. I haue also ben Vnkynde both to god & man / for the goodes and benefytes that I haue receyued of them.

¶ Secondaryly / I do confesse and accuse me of the synne of coueytous/ for inordynately and aboue reason and myne estate / I haue desyred and coueyted rychesse and honoure. I haue Withholden other mennes goodes/ Vsynge them at my pleasure. I haue hydde & Withdraweh my selfe/ to the entent that I shulde not gyue almous to the

poore and indygent / Where as neuertheles great necessytie was. I haue haunted and played at cardes and dyse for coueytous on the sonday and holy dayes. I haue also for money lyed for to get honoure and benefyces. And haue wryten false letters / vsed vsurye. I haue also deceyued / stollen & robbed / bette / sworne / and gyuen false & euyll iugement.

¶ Thyrdly / I knowlege my selfe gyltye in lechery / by thought / worde / and dede / by my selfe / or with vnlawfull persones / in haũtynge / clyppynge and kyssynge vnhonestly / or I haue ĩ the state of maryage dysordynately aboue reason and nature lyued for albeit that I haue not cõmyt adulterye in dede / yet neuertheles I haue consented therunto in my herte.

¶ Nota / Here thou shalt take coũceyll brefly and honestly of thy ghostly father / for a man maye synne deedly with his wyfe in maryage / in fyue maners and wayes / the whiche it is no nede to declare here.

¶ Fourthly / I confesse and knowlege me to haue synned in enuye / for I haue hayted and hath ben enuyous for the honour / good name / and auaũcement of my chrysten brother and neyghboure. And by enuye I haue

Tẽpe · mente · loco · cõditione · modo

done the beſt that hath ben ī me / to let hym therof. Alſo for enuye I haue be ryght ſory of his good fortune/proſperyte/ & auaunce/ ment / and haue ben very glad of his myſ/ fortune/trybulacyon/and aduerſytie/trou/ blynge and oppreſſynge hym to my power where ſoeuer I coulde. I haue alſo dyffa/ med hym behynde his backe:and haue glad ly hetkened and herde other which haue ſpo ken euyll of hym. And I haue alſo made dyſcēcyon where there was peace & cōcorde. ¶ Fyfthly / I haue ſynned in glotonye / for I haue not faſted and kepte abſtynence on faſtynge dayes / vygyles / & other cōmaun/ ded by the holy churche. I haue alſo eaten afore the tyme and houre of the repaſe / and ſomtyme without appetyte / more for car/ nall voluptuouſnes than for the neceſſytie and mayntenaunce of nature. I haue alſo taken meate and drynke ſo abundauntly & exceſſyuely / that I haue ben ſycke & euyll dyſpoſed therby / hauynge loſte reaſon / me/ morye / and vnderſtādynge. I haue cauſed ouer delycate and precyous meates to be or/ deyned for me / wherin I haue had great pleaſure. I haue alſo eaten meatꝭ not la/ full to be eaten on ſuche a daye / after the cō/ maundementes of the holy churche.

¶ Syxthly I haue synned in yre and wrath for I haue ben ofte tymes vexed & angry with my husbande / or my wyfe / with my chyldren or my menye & seruaūtes. I haue wylled through wrath to be venged / and haue desyred vengeaunce. And I haue borne in my herte the iniurye and wronge whiche hath ben done vnto me / and for yre and wrath / I haue not ben wyllynge to forgyue hym that dyd it / nor to speke vnto hym / but rather I haue eschewed his companye. I haue also for angre and wrath / cursed & sworne abhominably / and haue done all the hurte and dōmage that I coulde to my neyghboure / both in his body and goodes. Also I haue not ben wyllynge to here reason nor to be content therwith / but haue cryed out agaynst trueth. I haue made dyscorde & varyaunce / and without ryght or reason haue holden more with one than with another.

¶ Seuenthly / I confesse me to haue synned in slouth / where as I haue consumed and loste moche goodes wherwith I was bounde to do good dedes / and by my conscyence exorted therto. I haue ben slouthfull in godes seruyce / and to go to confessyon / & to do my penaūce. I haue not fulfylled my

penaunce iniopned to me by my cõfessoure: for my synnes / nor promyses and vowes by me made / or els slouthfully I haue fulfylled them. I haue ben ydle / & haue spent my tyme i vayne. And I haue somtymes done good dedes with kytell deuocyon / by heuynes shame or vayne glory. I haue ben also neclygent in lernynge that thyng that I was bounde to knowe / in all these. vii. deedly synnes or in some of them: wherin I haue offended my lorde god / I knowlege my selfe gylty / and crye god mercy.

¶ The. xvi. Chapytre / howe a man shall confesse hym selfe / of the. vii. Workes of mercy bodely.

I knowlege me yet to haue synned in the. vii. bodely workes of mercy.

¶ Fyrste I haue not fedde those that were hungrye and indygent persones.

¶ Secondaryly / I haue not gyuen drynke to those that were thrustye.

¶ Thyrdly / I haue not herboured ne lodged pylgrymes & other lackynge lodgynge And I haue not shewed the ryght waye to those that went wronge.

¶ Fourthlye / I haue not vysyted / with

myne almesse the poore and sycke folkes.
¶ Fyfthly / I haue not gyuen clothynge to them that were naked.
¶ Syxtly / I haue not delyuered those that haue ben prysoned vniustly and withoute reason.
¶ Seuēthly / I haue not buryed nor caused to burye the deed bodyes.

¶ The. xvii. Chapytre / of the. vii. Workes of mercy spyrytually.

I knowlege me to haue synned in the. vii. spyrytuall workes of mercy.
¶ Fyrste / I haue not taughte and instructe those that were ignoraūt / that thynge whiche was necessarye for the helthe of theyr soules / and to whom I was bounde to showe and teche.
¶ Secondarylye / I haue not gyuen them good counceyll whiche demaūded it of me / wherby they haue ben in great peryll and daunger both in body and soule.
¶ Thyrdly / I haue not reproued and correcte them whiche haue erred & synned / wherin I myght haue done great profyte.
¶ Fourthly / I haue not corroborate & comforte them / whiche haue ben in dyspayre.

¶ Fyfthly / I haue not ben wyllyng to forgyue thē / which haue troubled & vexed me.
¶ Syxtly / I haue not pacyētly borne nor suffred iniuryes / wronges / dyspysynges / tēptacyons / syckenes / oppressyons or other aduersyties.
¶ Seuenthly / I haue not hertely / affectuously / and faythfull prayed for my frendes and for myne enemyes / and for them that I am bounde to praye.

¶ The. xviii. Chapytre / howe the man maye confesse hym of the syx synnes whiche be agaynst the holy ghost.

I Confesse me yf I haue any maner or wyse synned in the syxe syñes agaynst the holy ghost.
¶ Fyrste in dyspayre / yt I haue not byleued throughe dyspayre that god is mercyfull / & wyll pardon and forgyue all synnes: after repentaunce / contrycyon / and confessyon.
¶ Secondaryly / that I haue wyllyngly spoken agaynst the catholyke fayth: and haue spoken agaynst that whiche was for the helth of my soule.

¶ Thyrdly / I haue ben so harde of herte & so roted in synne / that I wolde not be brought out of it.

¶ Fourthly / that by presumpcyon I haue not dred god nor deth / nor the iugement of god / but I haue thought that I shall be saued without penaunce and good workes.

¶ Fystly: that I haue ben enuyous for the grace of god in another / whiche dyde withdraWe hym selfe from synne / to good & vertuous lyuynge.

¶ Syxtly / that I haue dyspysed to do penaunce for my synnes.

¶ The .xix. Chapytre / howe a man shall confesse hym of the fyue senses or Wyttes and of the other membres of the body.

I Confesse / I confesse me to haue synned / & to haue offended god in my .v. Wyttes & by all my membres.

¶ Fyrste / that I haue trymmed and aorned the heer of my heed and browes With great pryde. I haue not honoured nor shoWed reuerence to god / and my superpoutes With my heed / nor haue not ben obedyent therWith. I haue also gyuen

myne eares to here vnhoneſt wordes and cõmunycacyon/and to detracyon. I haue not ruled and kepte myne iyes from the beholdynge of vnlawfull & dyſhoneſt ſyghtes I haue delyted to ſmell with my noſe ſuche thynges as haue prouoked me to ſynne. I haue alſo opened my mouthe / to curſe / to ſwere/ to lye / and to deceyue. I haue alſo abuſed my tongue for to eate and drynke delycyouſly:and my throte in ſyngynge wanton and vnhoneſt ſonges. I haue alſo abuſed my handes to my ſelf or to other/in vnclennes and lechery. I haue made my god of my body/in abundaunce of eatynge and drynkyng/and vnclennes. I haue had many vnlawfull and vnclene thoughtes / & deſyres in my herte:the whiche I wolde haue done in dede/yf ſhame of the worlde had not letted me. I haue myſuſed my legges and fete in goynge to places/where as I haue greatly greued god/wher of I am ſorye / and I crye god mercy.

¶ The.xv. Chapytre/ howe the man ſhall confeſſe hym ſelfe of the foure ſynnes crycnge vengeaunce afore god.

I confesse me also yf I haue i any wyse offended god / in the foure synnes cryenge to god for vengeaunce.

¶ Fyrste / in the synne agaynst nature: that is to saye / when it is done in another place and in other wyse / than nature and god hath ue ordeyned it.

¶ Secondaryly / that I haue shed innocent blode / or haue brought any persone to deth / without a cause.

¶ Thyrdly / that I haue oppressed and vnreasonably persecuted poore orphelyns: wydowes / and poore folkes.

¶ Fourthly / that I haue withholden and not dewely payed those / whiche haue fayth fully serued and laboured for me / as they haue deserued.

¶ The. xvi. Chappytre / howe the man shall confesse hym of the foure cardynall vertues.

I haue yet synned i the foure cardynall vertues / wherby I am bounde to lede & rule my lyfe.

¶ Fyrste: in me there is not wysdome & prudence to do and accomplysshe

my actes and dedes in tyme conuenyent/as I am bounde.

¶ Secondaryly / I haue not in me force & strength to resyste euyll and peruers inclynacyons and temptacyons to synne/but I haue ben lyghtly ouercome / and haue fallen in to synne.

¶ Thyrdly / I haue not in me the vertue of temperaũce and meane/for I haue trauayled / and laboured / fasted / prayed / done penaunce/and other good dedes without dyscrecyon / so that therby I haue to moche feblysshed my body.

¶ Fourthly / I haue not in me the vertue of iustyce / for I haue not tourned my selfe from synne/in not doynge the vertue whiche I was bounde to do / & for myne owne profyte / I haue forsaken to do the cõmon profyte.

¶ The.xxii.Chapytre/ howe a man shall cõfesse hym of the.iii.pryncypall vertues/called Theologycall.

I haue syñed ĩ the.iii.pryncypall vertues without the which I can not be saued.

¶ Fyrste / that I haue not in me/ stedfaste fayth with good workes.

¶ Secondaryly / I haue not a sure hope of the heuenly goodnes for to come.
¶ Thyrdly / I haue not in me a feruent loue & charyte towardꝭ god & my neyghbour.

¶ The.xviii. Chapytre / howe a man shall confesse hym of the two cõmaundementes / in the whiche all the other be comprehende.

I haue synned / bycause I haue not loued my lorde god and creatoure with all my herte / my soule / and with all my myght and power. I haue ofte tymes set my herte more in the loue of folkes / and in the honoure and ioye of this worlde / in ornamẽtes & voluptuousnes of my body / and in the goodes / rychesse / and other vanytyes of this worlde / than towardes god almyghtye.
¶ Also I haue not loued my christen brother & neyghbour as my self / doynge otherwyse to hym / than I wold had ben done to me / wherof I am sory & crye god mercy.

¶ The.xviiii. Chapytre / howe a man shal confesse hym / of the cogytacyons and thoughtes of his herte.

I Do accuse me also / to haue synned greatly by cogytacyons and thoughtꝭ of my herte.

¶ Fyrste / that I haue receyued of our lorde god many good inspyracions: steryng: and mouyng me to amende my peruers & cuyll lyfe / and to tourne me to penaũce / and that I shulde do good and leue the cuyll. These and many other exhortacions whiche I haue receyued of god and of my holy aungell I haue resyste & withstande / as an ingrate and vnkynde persone.

¶ Secondaryly / I haue not resyste & withstande cuyll thoughtes / whiche haue come vnto me by temptacyon of the flesshe or of the deuyll / but haue perseuered of a fre wyl and haue thought of them by consent / yf I myght haue had my purpose: and haue lefte it more for shame and fere of the people: thã for the loue or fere of god. In these and many other synnes venyall and mortall / I knowlege me to haue ofte tymes offended my lorde god in herte.

¶ The .xxv. Chappytre / how we a man shall confesse hym selfe in generall of all his venyall synnes.

Haue finally ſynned and do accuſe me of al my Ve nyall ſynnes / Whiche be in great nombre / as of Vayne thoughtes / Wordes / & dedes: & that I haue euyll and Vnprofytably ſpent and loſt my tyme and that I myght haue done moche more good thā I haue done. I haue not alſo ſaid my prayers and penaūce ſo hertely and feruentky as I ought to do / and that I haue not ſo deuoutly and hertely made my confeſſyon. I haue not prayſed and lauded almyghty god in all his operacyons & Workes. I haue fylled & nouryſſhed my body with eatynge and drynkynge more than Was nede or neceſſarye.

¶ Of theſe ſynnes and all other that I haue done in my lyfe / Whether they be mortall or Venyall / Whiche be in my remembraunce and knowen / or forgoten & not knowen by ygnoraūce / Were it Wakynge or ſlepynge / by daye or by nyght: alone or With another / I confeſſe me and knowlege me to haue offende god / cryenge hym mercy / and deſyre abſolucyon of you my ghoſtly father. Et Ideo precor. &c.

¶ The.xxvi. Chapytre / What thynge man receyueth / Whiche Worthely and in the state of grace / goth to the holy sacrament.

E haue no We herde / ho We & in What maner ye shall prepare your selfe by confessyon for to goto the holy sacramēt and resteth to declare What Vertues and fruytes the mā receyueth in his soule / Whiche hathe so prepared hym selfe.

¶ Fyrste / the man receyueth in the holy sacrament / the same blyssed body and flesshe that our lady mary the mother of god hath borne in her Vyrgynall Wombe / & the Whiche hath hange Vpon the crosse / by the Whiche sacrament also the man is made parte taker of all the goodnes that our lorde hath done in all his lyfe / in fastynge / prayenge / prechynge / in Watchynge / and in his harde and byttet passyon. Also the man therby is made parte taker of all the merytes of all the sayntes in heuen: and of all the good persones in erth.

¶ Secondaryly / the man receyueth in the holy sacrament / the holy precyous & blyssed

blode of our lorde Jhesu chrysste: & therby is pourged of al his synnes cõfessed & forgoten. And after the greatnes of his deuocyon/the multytude of his synnes be forgyuen hym.

¶ Thyrdly / the man receyueth in the holy sacrament/the noble soule of our lorde Jhesu chrysste / the whiche he dyd cõmende hangynge on the crosse/to his father god almyghty / wherby man pourchaseth a gayge of euerlastynge lyfe. For yf god gyue to man the greatest thynge/as his owne propre soule:he wyll gyue also that whiche is lesse/as the perdurable and euerlastynge lyfe.

¶ Fourthly/he receyueth also in the holy sacrament / the lyfe vnyed with the body of our lorde Jhesu chrysste/wherby the man is transfourmed in god. For as puyssaunce or myghte is ascrybed to god the father/ to the sone sapyence or wysdome/ and to the holy ghost pytie and benygnyte/so the man also by the vertue of the holy sacrament / becõmeth myghty & stronge in prayer/to resyste the enyll temptacyons of the deuyll of hell. He becõmeth also sage and wyse for to chose vertue and the good from the euyll. He doth pourchase also in hym selfe great goodnes/as lone and charite to wardes god/and pacyence and humylyte.

¶ Fyfthly / the mā receyueth by the holy sa=
crament / the dyuynyte of our lorde: Wherby
the soule of the man is rēplysshed with the
swetnes of dyuyne grace. For the man whi
che hathe worthely receyued the holy sacra=
ment / albeit that the breade or hoste is con=
sumed and vanysshed / yet hath he our lor=
de Jhesu chrysste abydynge in his soule with
his grace / as a spyrytual meate of the soule:
and so he receyueth the sacrament bodyly &
ghostly. But yf he receyue it in deedly synne:
he receyueth it bodyly / as the very body of
our lorde / but he dothe not receyue the ver=
tues aforesayde in his soule. For whan the
sacrament is dygeste in the body of man / our
lorde god dothe retourne vnto heuen from
whens he came by his grace / leuyng the sou
le voyde of all vertue: and possessed of the
deuyll of hell / as Judas the traytoure was
whiche receyued our lorde Jhesu chrysste in
the holy sacrament / in the laste supper or col=
lacyon. And bycause that he was not in the
state of grace but in deedly synne / therfore
he receyued not the grace of god / also oure
lorde dyd not tary with hym. And so there
be foure maner of folkes / that receyueth the
holy sacrament.

¶ The fyrst receyue it bodyly & not ghostly

¶ The ſeconde / receyue it ſpyrytually or ghoſtly and not bodyly.
¶ The thyrde: receyue it not neyther bodely nor ghoſtly.
¶ The fourthe / receyue it bodyly and not ghoſtly / as hereafter is declared to the helth of the ſoule.

¶ The .xv. Viii. Chapytre / of foure maner of folkes Whiche receyueth onely the holy ſacrament bodely / to the dāpnacyon of theyr ſoules.

hey receyue the holy Sacrament bodyly to the dampnacyon of theyr ſoules.
¶ Fyrſte / thoſe Whiche Wylfyngly and knoWynge them ſelfe in deedly ſynne do go to receyue it / for ſuche folkes be deed in theyr ſoules. And as ſaynt Auſtyne Wryteth: that as the ſoule of the mā is the lyfe of the body / ſo is alſo god the lyfe of the ſoule / taryenge and dWellynge in the ſoule / And god and deedly ſynne can not dWell togyther in one place. Therfore ſaynt Paule ſaythe / that a man ſhall proue and examyne hym ſelfe afore that he receyue the holy ſacrament. A ſynner ſhall

expamyne hym selfe in thre thynges / and so he may go worthely to the holy sacrament.
¶ Fyrste / yf he repent hym of all his synes passed.
¶ Secondaryly / yf he be purposed neuer to synne more.
¶ Thyrdly / yf he haue mynde and wyll / & wyll accomplysshe that same wyll / to confesse all his synnes / and after the counceyll of his confessour to make satysfaccyon for the same. All those hauynge thyse thre poyntes be in the state of grace / & without deedly synne. And in case that they shulde dye sodeynly / god wyll haue mercy of them. And may suerly receyue / vpon the mercy of god the holy sacrament.
¶ The other whiche receyueth the holy sacramēt vnworthely be those whiche hauynge no knowleg of any deedly synne by them cōmyt / be in a peruerse and euyll mynde & wyll to do synne / as wyllyngly to hurte any man: or to haunt lechery and vnclennes or to be prowde or other lyke. ¶ For in al deedly synnes wherby a man may dampne his soule by the dede / so he maye also dampne it without the dede / onely by wyll & consent. So dyd Judas receyue the holy sacrament beynge i the myscheuous wyll and mynde

to betraye our lorde Jhesu chryste. And ther
fore dyde he receyue within hym the deuyll
of hell/and became worse after that he had
receyued the sacrament/ than he was afore.
So also the people become worse and mo-
re obstynate in synne/ whiche receyue the ho
ly sacrament in an euyll and peruers myn-
de and wyll. They haue all an euyll myn-
de and wyll/ whiche do not esche we occasy
on to syñe: wherby they shuld fall in synne.
¶ The thyrde maner of folkes / whiche re-
ceyue not well the holy sacrament / be the
ypocrytes whiche resemble to be good out-
wardly/ but within they be full of all vn-
clennes/lechery/and enuye. They be suche
whiche ones in the yere come to confessyon
and do promyse to amende theyr lyuynge/
but they do the contrarye. They be also su-
che whiche without occasyon by fayned hu
mylyte / do ofte tymes refrayne to go to the
holy sacrament/ sayenge that they be not
worthy to receyue it/ in reprehendyng other
whiche ofte tymes go therunto. Yf we wyll
speke of the dygnyte / there is none worthy
to receyue it / in heuen nor in erthe / neyther
Mary the mother of god nor the apostelles.
Nor god doth not desyre of vs suche prepay
rynge as doth apperteyne to his mageste &

dyuynyte/but he desyreth onely of vs suche prepayrynge as is possyble to our power/ nor he dothe not demaunde that we do not synne/ or that we haue not synned/ but he desyreth onely that after that we haue synned/that we be penytent and sory therfore/ and that we be in purpose and wyll neuer to synne more. For saynt Peter in the laste supper dyd receyue worthely the holy sacrament/yet neuertheles he renounced our lorde Ihesu chryste shortely after/ and all the other apostelles dyd cōmyt a deedly synne with hym. Wherfore may shall do that that is in hym/ goynge to the holy sacrament/ recommendynge hym to god.

¶ The fourth maner of folkes/ whiche receyue the sacrament vnworthely/ be those whiche presuptuously go to the holy sacrament in deedly synne/ to moche trustynge to the mercy of god/thynkynge it not to be synne/ whiche they do make no synne/ whiche do not examyne theyr conscyence afore/ nor remembre not theyr euyll and peruerse kynynge/ nor also haue not contrycyon in theyr hertes/nor do not make theyr confessyon. And suche folkes albeit that they haue not knowlege of any deedly synne by them comytte/ yet neuertheles they goynge to the

holy ſacrament cõmytte a deedly ſynne/for they do put them ſelfe i perylle. Saynt Paule ſayth/that the man ſhall examyne his cõſcyence afore that he go therunto. O What nombre of people there is: Which bere many and great ſynnes vpon them/and careth no thynge at all therfore. They do chose a confeſſoure Whiche is very ſymple: Whiche doth lede both the ſynner & hym ſelfe to hell.

¶ The.xxviii. Chapytre/how we greatly he ſynneth/Whiche receyueth the ſacrament vnworthely.

The greatneſſe of the ſynnes of thoſe/Whiche receyue the holy ſacrament vnworthely and in deedly ſyñe to theyr euerlaſtynge dampnacyon/maye be conſydered by foure reaſons.

¶ Fyrſte/for ſuche folkes be reputed afore god for murderers of Jheſu chryſte the ſone of god. And as ſaynt Gregorye ſayth: they do cõmyt greater ſynne Whiche do dyſpyſe god reygnynge in heuen/than thoſe Whiche dyd crucyfye hym in erth. O What penaunce Wolde a good catholyke man do/Whiche ſhulde haue crucyfyed our lorde/What pe-

naunce is he than bounde to do/ which hath vnworthely receyued the body of oure lorde god.

¶ Secondaryly/ suche folkes be oft tymes punysshed in theyr bodyes by syckenes/ or by sodayne deth. And therfore cōmonly after easter cōmeth syckenes/ pestylence/ and other inconuenyence/ And that is bycause the man so vnworthely and in deedly syn̄e receyueth the holy sacrament.

¶ Thyrdly/ for they synne more enormely than the Jewes/ for the Jewes dyd synne by ygnoraunce. And as saynt Paule [illegible]yth yf they had knowen it/ they wold not [illegible]ue crucyfyed the lorde of glorye. But the synners chrysten men knowlege god/ & kno[illegible] well y[t] they be in great synne. The Jewes haue crucyfyed our lorde but ones/ but the chrysten men do crucyfye hym very ofte/ in so moche that wyttyngly they do go to the holy sacrament in deedly synne.

¶ Fourthly/ suche folkes receyue vpō them the iugement of god/ whiche he shall gyue vpon the dampned soules at the daye of iugement/ where he shall say: go ye cursed people to euerlastynge fyre.

¶ Fyfthly/ those that vnworthely receyue the holy sacrament/ be lyke to Judas the

traytoure / Whiche dyd betraye and dekyuer our lorde Jhesu to the Jewes. And it shall chaunce vnto them in hell / as it dyd to Judas for after that he had vnworthely receyued the holy sacrament: the deuyll dyd entre in to hym / so that he dyde betraye our lorde Jhesu chryste / Wherfore afterwarde he fell in dyspayre and dyde hange hym selfe. So they become more obstynate in synne / those whiche receyue the holy sacrament dayly in deedly synne / & they dare boldly do that thynge whiche other dare not thynke / ye and moreouer do that thynge whiche the deuyll dare not do. And as Judas dekyuered our lorde to the Jewes: so in lyke case men dekyuer our lorde Jhesu chryste / in as moche as they can / to the deuylles of hell. For they receyue our lorde Jhesu chryste in the place / whiche the deuyll doth possesse / and appertayneth vnto hym.

¶ Syxtly / this is an vnkynde man / for he dyspyseth god his creatoure / which for hym hathe suffred bytter dethe vpon the crosse. This is yet a greater vnkyndnes i the mā that the diuynyte & power of god is redy for to cōme to vysyte hym with his dryuyne grace inclosed in the holy sacrament / & the man maketh hym selfe vnworthy to receyue hym,

¶ Seuenthly / ſuche perſones be more vn-happy than other / for the ſoueraygne good-nes whiche is god: is hurtfull and dampna-ble vnto them / & the medycyne of the ſoule is infyrmytie and deth vnto them. For as the holy ſacrament is an euerlaſtynge lyfe vnto them whiche do receyue & vſe it well ſo it is deth vnto thoſe / whiche euyll & vn-worthely receyue it.

¶ The .xxiv. Chapytre / of thoſe whi-che receyue the holy Sacrament ſpyrytually and not bodely.

There be yet foure maner of folkes / whiche receyue the ho-ly ſacrament ſpyrytually or ghoſtly and not bodely / that is to ſaye / they receyue the gra-ce of the holy ſacrament ſecretly in theyr ſou-les / albeit that they receyue it not vyſybly in theyr bodyes / and ſhall be re-warded afo-re god / as yf they had receyued it bodely.

¶ The fyrſte ſorte whiche receyue it ſpyry-tually / be thoſe whiche by feblenes of infyr-mytie and ſyckenes can not holde meate in theyr bodyes / or whiche do coughe moche / or do caſt and voyde fleume very ſore & ſuche

other. These persones shall coueyte and de-
syre hertely to receyue it / in beholdynge it
With great deuocyon sayenge. O good lorde
de I do thanke the that I maye paye / satys-
fye / and content the by a good Wyll & myn
de. O good lorde I thanke the / that in all
places I maye fynde the. O good lorde I
thanke the / that no persone maye hurte or
hynder me to Wardes the. And I do thanke
the good lord that Whan I haue the / no per
sone maye take me.

¶ The seconde sorte Whiche receyue the ho-
ly sacrament spyrytually / be those Whiche
sodaynely be taken With sodayne deth / as
maryners on the see / men of Warre i the fel-
de / Women trauaylyng of chylde and other
lyke / Whiche can not haue a confessoure to
confesse them / and to receyue the holy sacra
ment. Suche persones hauyng contrycyon
and repentaunce for theyr synnes and desy
re to receyue the holy sacrament / haue afore
god receyued the holy sacrament ī theyr sou
les. Yet neuertheles they shall confesse them
selfe afore yf it be possyble / & shall not trust
to moche in that / to the entent that god do
not WithdraWe his grace.

¶ The thyrde sorte be those / Whiche serue
god in purenes of cōscyence / yet neuertheles

they refrayne somtyme through humylyte/ to go to the holy sacrament / but they here masse with deuocyon reuerently beholdyng the holy sacrament / and by desyre to receyue it. Suche persones yf so and in suche manet they here masse / they shall be rewarded afore god: as yf they had receyued the holy sacrament.

¶ The fourth sorte whiche spyrytually receyueth the holy sacrament / be those whiche be prepayred therto: and humbly desyreth to receyue it / but theyr confessours wyll not agree therto. Also relygeous persones whiche after the rule of theyr ordre / maye not go to the holy sacrament / but on dayes ordeyned by theyr heedes. Yet notwithstandyng they desyre to receyue it somtymes / the whiche must be content: for afore god they haue receyued it spyrytually. And it is somtymes more acceptable to god that the man do abstreyne deuoutly with Centurio / than to receyue our lorde worthely with Zachee. Suche persones shal thynke that god hath seen some thynge in them / wherfore they maye not be admyt to receyue the holy sacrament bodely. And so they maye go afore the blyssed sacrament / and shall rede deuoutly these prayers folowynge / the which saynt Fraū

eyes was wont to saye and rede with great deuocyon / or a man maye saye them in his chambre afore the crucyfyxe or crosse of our lorde god / thynkynge that the very sone of god doth hange there.

¶ The .xxv. Chapytre / What thynge a man shall rede whiche desyreth spyrytually to receyue the holy sacrament with his dyuyne grace.

That man whiche spyrytually desyreth to receyue the body of our lorde Jhesu chryste with his dyuyne grace / vertue / and fruytes he shall hũble hym selfe perfoundely afore god. And shall rede these fyue prayers deuoutly vpõ his knees or in his chambre ī the maner here shewed.

¶ Here thou shalt kneke on thy knees and shalt saye.

O Lorde Jhesu chryste here I am vpõ my knees afore thy blyssed tyes and presence / as a synner and an euyll doer afore a iuge. And I knowe that after thy iustyce / I haue lost and forfayte my body & soule. Wherfore I praye the good lorde Jhesu chryste / by the sentẽce of deth wrongfully gyuen of the / that thou wylt be a mer-

cyfull iuge to me / Whan my ſoule ſhall departe from my body. Amen.

¶ Pater noſter. Aue maria.

¶ Nowe thou ſhalt ryſe vp and ſaye.

O Good lorde Jheſu chryſt here I am afore thyne iyes and in thy preſence: as a bonde man afore his lorde and mayſter / Whom I and all other creatures be bounde to ſerue euerlaſtyngly. I praye the good lorde Jheſu chryſte that thou wylt lette me knowe thy dere wyll in all thyngs to be done / and to let it be acceptable to the / and lette me not do that thynge / Wherby I maye leaſe thy loue euerlaſtyngly. Amen.

¶ Pater noſter. Aue maria.

¶ Here thou ſhalt kneke agayne / and ſhalt ſaye hertely.

O Lorde Jheſu chryſt here I am on my knees afore thy blyſſed face / as a pore begger afore a ryche kynge. I praye the O kynge of glory: that thou wylt cloth my ſoule with the veſtment of thy dyuyne lo/ue / and to enryche the ſame with thy grace in all vertue / & to aorne the ſame with the perles of pacyence / to the entent that ſo aor/ned I may com to the ſoueraygne maryage

Wherunto thou hast cálled me. Amen.

¶ Pater noster. Aue maria.

¶ Here thou shalt ryse with fere/ and shall saye.

O Lorde god Jhesu chryste here I am afore thy reuerēde presence: as a man afore his derest frende/ whom I (& al other creatures be bounde to loue/ for thou haste made (& delyuered vs by thy precyous blode. O benygne Jhesu chryste I pray the kepe and defende me al wayes/ and graunt me to perceyue howe good and swete thou art/ to the entent that therby all payne and ioye/ and also all creatures maye be bytter vnto me. Amen.

¶ Pater noster. Aue maria.

¶ Nowe thou shalt knele agayne/ and shall saye.

O Lorde Jhesu chryste here I am humbly on knees afore thy dyuyne iyes/ as a chylde afore his father: of whom I haue receyued body and soule/ albeit that I haue not ben at all tymes obedyent/ as a true and faythfull chylde ought to be to his father. I pray the O my father euerlastyng/ ge by thy paternall loue/ that thou wylt no

ryſſhe me here in erth With the heuenly brea
de / and in chaſtyſynge me for my faultes /
haue mercy of me / to the entent that ſo I
puryfyed of my ſynnes / We maye reioyſe /
thou in me and I in the / With all the ſaynts
in heuen euerlaſtyngly. Amen.

¶ Pater noſter. Aue maria.

¶ The .xxxi. Chapytre / of thoſe Whiche neyther ſpyrytually nor bodely re ceyue the holy ſactament.

Thyrdly / there be ſome pſones Whiche neyther ſpyrytually nor bodely / receyue the holy ſactament / and that do With drawe them ſelfe from the lyf ly fountayne of grace: Wherby they become drye in theyr ſoules / as a braunche cut from a tree.

¶ Fyrſte / they be thoſe Whiche be harde her ted / obſtynate / and roted in theyr cuyll and peruerſe kyuynge / and Wyll not leue it / As thoſe Which be in adultery / thoſe Whiche do lede theyr lyues in a lyght and cõmon ma ner / thoſe Whiche do haunt olde ſylthy / and Vnhoneſt tauernes or lodgynges / or Whiche do poſſeſſe goodes Vnryghtfully / or alſo

Whiche be in enuye or ſuche lyke deedly ſyn
nes. Theſe perſones/albeit that they ſynne
leaſe bycauſe they do not go to the holy ſa-
crament in ſuche an euyll and peruers lyfe:
yet neuertheles they ſynne deedly / bycauſe
that ones ī the yere they do not prepare them
ſelfe to the holy ſacrament. For they myght
leue they: ſynne and confeſſe them therof/
and ſo go to the holy ſacrament / Where as
no We they tarye in deedly ſynne and in the
ſtate of euerlaſtynge dāpnacyon: in the Whi
che they maye at all houres dye.

¶ Secondaryly / all Infydelles/as Tur-
kes/ Sarazyns/ Jewes/ and paynyms/ &
other Whiche do not byleue in Jheſu chryſte
the ſone of god & in the holy catholyke chur-
che. All perſones blynded in theyr malyce &
ſynne/ Wherby they dyſpyſe the holy ſacra-
ment/ & mocke them that do receyue it. And
bycauſe that they byleue not in the ſone of
god/ and do not receyue hym in the holy ſa-
crament/ Whiche is the lyfe of the ſoule/ther
fore they abyde and dWell in dethe / and be
deed in theyr ſoules.

¶ Thyrdly/there be yet ſome Which do not
receyue the holy ſacrament / as Herytykes/
that is to ſaye chryſten people / Whiche vn-
derſtāde the holy ſcrypture other Wyſe than

the holy ghoſt doth ſpeke it by the prophetes and that that is ordeyned by the holy chur= che/as to go to confeſſyon/to faſte/to go to the holy ſacrament/to repute as no thynge excõmunycacyon/and not to ſanctyfye the holy dayes/and to honoure our lady & other ſayntes/or to gyue any almous in theyr ho noure to the poore folkes/to dyſpyſe and set at nought pardons & indulgences/and of ſuche other artyckes they haue many. And theſe perſones go not to the holy ſacrament Whan and Where they may/for they byleue not in the holy ſacrament. And yf they go to confeſſyon or to the holy ſacrament/they do it Without fayth/and bycauſe that they ſhall not be knoWen from other/and in ly= kecaſe they com to the churche to here maſſe. ¶Fourthlye/they be thoſe Whiche take ſo great payne in Worldly buſynes/as to go in to the countre for marchaũdyſe and other tranſytory thynges/that they forgette to re= ceyue the holy ſacrament. For there be ſome folkes Which yf they dyd not gyue them ſel fe therunto/they Wolde receyue the holy ſa= crament more than ones in the yere/as on the foure pryncypall and ſolempne feſtes/ and the feeſtes of our lady. But bycauſe yt they be colde in deuocyon/and that they be

loth to prepare them selfe / to confesse them they lette it passe lyghtly / and go not to the holy sacrament / Wherof they shall gyue acompte afore god. For that man that goth so seldome to the holy sacrament / he becõmeth so slouthfull / so colde and drye to Wardes god / that he is oft tymes Wery and loth to thynke of god: to here of god / and to serue hym. And yf he do saye one Pater noster: he feleth hym selfe Wery and thynketh it Very tedyous. This is bycause that the soule is not ofte tymes fedde and refresshed / Wherby it becõmeth feble / colde / and syeke / and inclyned to deedly syñe / Wherin it doth make an ende of the lyfe.

¶ The .xxxvii. Chappytre / of them Whiche Worthely receyueth the holy sacrament in grace: and howe a man maye knowe that he hath receyued it in grace.

Durthly / there be yet some maner of folkes Whiche receyue the holy sacrament bodely and ghostly in grace / to the helthe of soules. These be all good catholyke persones / Whiche haue prepayred

them selfe therto With all dylygence by true contrycyon and confession as is afore sayd. These persones Wyll not prepare them self onely to receyue Well and Worthely the holy sacrament / but they be very dylygent in kepynge and holdynge it With them. And ther is. vii. tokens Wherby a man may know stedfastly / that god resteth styll in his soule / and in the holy sacrament.

¶ The fyrste is / that so longe as a man is contryte & sory for his synnes passed Whan soeuer he doth remēbre them: suche a persone kyueth styll in his soule. But Whan a man reioyseth and taketh pleasure in remēbrynge his synnes passed / than his soule begynneth to dye: & god to departe from hym With his dyuyne grace.

¶ The seconde token is / so longe as a man is dylygent to ordre his thoughtes / Wordes and dedes / to the profyte & helth of his soule and to the instruccyon and exampple of his neyghboure / and that he do all his busynes and Workes With fere / to the entent that no man take any cuyll exampple at hym: And that he desyre that god onely be honoured in all his good Workes: suche folkes haue god inclosed in theyr hertes.

¶ The thyrde token is / so longe as a man

hath pacyence in his trybulacyon: for no mā can tell what a mā is in wardly / afore that he be proued out wardly. Some and many folkes esteme them selfe to be good and holy / yet they can not suffre or bere pacyently one lytell worde / the whiche is a token that they be farre from the waye of perfeccyon / for holynes consysteth in trybulacyon. For it is better to haue pacyence in trybulacyon than to do moche good dedes without pacyence.

¶ The fourth token is / so longe as a man hath sauoure: pleasure / and ioye in the remẽbraunce of euerlastynge lyfe / in the worde of god / in the passyon of our lorde / and in other lyke / god is styll restynge in his soule. For yf he haue no pleasure nor sauoure in these thynges / it is a token that his herte is remplysshed and full of worldly and temporall thynges by carnall ioye and pleasure. And suche folkes haue chased our lorde Jhesu chryste from theyr soules: for carnall ioye & spyrytuall consolacyon / maye not dwell togyther in one place.

¶ The fyfth token is / so longe as a man is feruent and deuoute in sayenge his prayers to god / and that at that tyme he put a waye all rumoure and trouble from his herte in

as moche as he maye/and that he speke godly and fruytfull Wordes/ and that he thanke god of all his benefytes and goodnes/as Well for aduersytie as prosperyte. Suche a man hath god remaynyng stylle in his herte: but Whan he doth begyn to speke detraccyons or backbytynges/to curse/or other euyll Wordes / it is a token that he is deed in his soule/and that god is not With hym: For he that is of god/ he Wyll gladly here to speke of god.

¶ The sypt token is/ so longe as a man fetleth hym self redy to serue god/and dylygēt to all good Workes / it is a token that suche a man hath ben Worthely at the holy sacrament. For our lorde Jhesu chryste moueth the herte and the soule Within/ho We he shal lyue and kepe hym from synne/for the loue of god is neuer Idle ī man for to cause hym do Well.

¶ The seuenth token is/so longe as a man hath in hym the loue of god and of his neyghboure chrysten brother/in louynge god aboue all thynge: & doynge to his neyghbour as he Wolde shulde be done to hym/as to cōforte those that be desolate and cōfortles/ to helpe the poore in theyr nede/and suche lyke good dedes. This persone shall not doubte

but that he is in the grace & fauoure of god.

¶ The. xxviii. Chapytre / of the. xii. Vertues and fruytes / Whiche the man receyueth / that Worthely goth to the holy sacrament.

ynally it is to be declared What vertues and fruyte the good mā receyueth in goynge Worthely / to the holy sacrament. Saynt Johan in the apocalypse dyde se in Paradyse. xii. manet of fruytes. The tre is our lorde Jhesu chryste / Whiche hath borne and lefte to vs in the holy sacrament. xii. manet & sortes of fruyte agaynst xii. maledyccyons or cursynges / the Whiche our soules receyue in cōmyttynge a deedly synne.

¶ Fyrste / synne causeth the soule to be feble and redy to all euyll / but the holy sacramēt heleth the soule of synne / and maketh it Worthy of all vertues.

¶ Secondaryly / by deedly synne man doth bynde hym selfe to euerlastynge payne and dampnacyon / but by the holy sacrament he is assoyled of all deedly synne. And after

the great deuocyon that he hath to warde the sacramēt/the multytude of paynes and tourmentes be rempted.

¶ Thyrdly/ man dothe dyspoyle hym selfe by deedly synne/of all the good workes that he hath done in all his lyfe/so longe as he is in deedly synne. But whan he doth retourne to grace/doynge penaunce humbly for his synnes/ and that he receyueth worthely the holy body of god/ god restoreth agayne to hym all his good workes.

¶ Fourthly:deedly synne blyndeth man by neclygent ygnoraunce/ & maketh hym loth to leue his synne/but the holy sacrament putteth in to the soule of man by his vertue & myght:a lyght of knowlege the which doth illumynate the soule and puryfye it/so that from thensforth man knoweth the wyll of god/and the greatnes of synne.

¶ Fyfthly/ deedly synne maketh place for the deuyll/ by his temptacyons in the soule of man/ but the holy sacrament doth arme the soule of man agaynst the deuyll and his dartes or temptacyons. For where he seeth the blode of our lorde/ he flyeth from thens and the aūgelles do helpe the man to fyght agaynst the deuyll and enemye of hell.

¶ Syxtly/deedly synne inclyneth the man

and doth plucke hym to many other deedly synnes / yf it be not incontynent washed & taken awaye by true penaunce / but by the blyssed sacrament man becōmeth stedfaste and stronge in grace and redy to all vertue so longe as he doth not fall to synne agayne.

¶ Seuenthly / by deedly synne man is besieged of the deuyll / but by the blyssed sacrament he is vnyed with god / so that he loue god: wherby he doth pourchase and obteyne taste and sauoure of euerlastynge lyfe.

¶ Eyghtly / the soule of man dyeth of euerlastynge deth by deedly synne / so that it knoweth not what to do that maye be acceptable to god / and to hym selfe profytable / but the holy sacrament doth preserue and kepe the soule of man from the deth of synne / so that he doth abyde in the lyfe of grace / And his workes be acceptable to god / and to hym selfe profytable.

¶ Nynthlye / deedly synne maketh a man sorowfull pensyfe & heuy of herte / and hardy and euyll wyllynge to all vertue / but the blyssed sacramēt maketh the man worthy mete & redy to all vertue / and tourneth all his inwarde myght to wardes god / and spyrytuall ioye and gladnes.

¶ Tenthly / man doth depryuate hym selfe

by deedly synne of the passyon / payne / and tourment of our lorde Jhesu chryste / of mary the mother of god / and of all the sayntes. Also of all the good Workes and cōmunyon of the holy churche / and of all the goodnes in heuen and in erth / but by the holy sacrament man maketh hym selfe parte taker of all the goodnes that the sone of god hath done vpon the erth / and of all other good dedes.

¶ Eleuenthly / man is dayly cursed of god & of the holy churche for deedly synne / Wher by man hath alWayes an inconstaunt and troubled conscyence / but by the holy sacrament he pourchaseth in his soule / a sWete spyrytuall ioye and gladnes / and great peace and rest in his conscyence / the Which doth passe all gladnes & pleasure that man may haue in all his lyfe in this Worlde.

¶ Twelfthly / man is for deedly synne put out of the gate of Paradyse and of euerlastynge lyfe: & dysinheryte of the soueraygne rychesse / but by Well and Worthely receyuynge the holy sacrament it is forgyuen: as to a chylde & heyre of the precyous treasure of the glory of heuen / the Whiche they onely shall possede and euerlastyngly vse and enioye / Whiche Worthely / bodely / and ghostly

receyue here in erth the holy sacrament / As chryste hym selfe sayth as it is Wryten in the begynnynge of the thyrde boke . Hic est panis.&c . This is the breade descended from heuen / and all those Whiche eateth of this breade shall lyue euerlastyngly / to the Whiche bryngе vs Jhesu chryste very god and man / inclosed and conteyned in the holy sacrament. Amen.

This prayer shall a man saye Whan he goth to the holy sacrament / or for to here masse deuoutly.

Do salute the moste holy body of oure lorde Jhesu chryste / conteyned in this sacrament / I do confesse & knowlege the With my lyppes / and With my hert I desyre & coueyte the / I pray the that thou Wylte this daye come to conforte my poore soule graciously / the Whiche desyreth and coueyteth to receyue the holy oblacyon and fountayne of all grace / to the ende that I may be With the in ioye and consolacyon of thy presence / in body & in soule. O benygne lorde Jhesu chryste / haue not regarde to my

manyfolde synnes / but haue regarde to thy great mercy / for thou arte he by whom all the worlde is made & delyuered. Thou arte the innocent lambe which is offred vp this daye to the father of heuen / for all the worlde. O most swetest heuēly breade. O most ioyfull buurayge or drynke / Syue to my mouth a swete sauoure of thy holsome presence / illumynate me with thy loue / take awaye my malyce and synne: and put in me vertue and grace to the helthe of my soule. O most worthy sacrament / I praye the yt by thy presence all myne enemyes maye be chased awaye / all my syñes forgyuen / and all euyll temptacyon withstande and put awaye / graunt me a good and holy lyfe / correcte my maners and condycyons / and all my workes and dedes / tourne them to thy wyll. O good lorde open heuen & come to me for to illumynate my vnderstandynge by this newe lyght / illumynate my desyres / and corroborate & strengthen my truste and hope / to the entent that from hensforth my lyfe maye so amende / that fynally I maye come to good ende. Amen.

¶ Another deuoute prayer that a man shal saye in goynge to the holy sacrament.

Lorde Jhesu chryste I desyre and coueyte this day to receyue thy blyssed body / as perfytely as mary thy most honourable mother receyued it in her Virgynall Wombe: so good lorde descende and come in to my soule / not accordynge and after my deseruynges / but after thy great mercy. O lorde Jhesu chryste I desyre and coueyte this daye to receyue thy blyssed blode / in Wasshynge a Waye all my synnes. O lorde Jhesu chryste / this daye I coueyte to receyue thy blyssed spyryte / in recouerynge all my tyme loste and myspent. O benygne lorde Jhesu chryste / I desyre this daye to receyue thy blyssed soule / in infusyon of thy dyuyne charyte & loue. O lorde Jhesu chryste / this day I coueyte and desyre to receyue thy blyssed dyuynyte / in assurraunce and securyte / of the euerlastynge lyfe. Amen.

I Saye thre tymes this Verse afore that ye go to the holy sacramēt. O lorde god I am not Worthy that thou entre in to my howse but speke onely and my poore soule shall be hole. Than go forthe and receyue the sone of god With all mekenes and feruent desyre And Whan thou shalt haue receyued hym /

rede this prayer Whiche our lady dyd speke/ after that she had receyued the sone of god/ the Whiche Was this psalme. Magnificat anima mea dominum.

The Magnificat in englysshe.

My soule dothe magnyfye our lorde. And my spyryte hath retoysed ī god my sauyour. For he hathe beholden the humylyte of his mayde seruaunt/ therfore all generacions shall blysse me. For he Whiche is myghtye/ hathe done great thynges to me/ and his name is holy. And his mercy is from generacyon to generacyon to them that fere hym. He hath made power in his arme/ he hath spredde abrode the prowde herted men. He hath deposed and put downe the myghty men from theyr place/ & hath exalted the humble persones. He hath rēplysshed and fyllyd the hungrye and nedy persones With goodes/ & hath left the ryche voyde. He hathe receyued Israel his sone/ remēbrynge his mercy. As he hath spoken & shewed to our fathers Abraham/ and to his sede forevermore. Glory be to the father/ the sone/ and the holy ghost/ throughe out all the Worlde forevermore. Amen.

¶ A man shal rede thie prayer after that he hath worthely receyued the holy sacramēt.

nob O Lorde Jhesu chryste / thankes ⁊ praysynges be to thy ineffable and incomparable benygnyte and goodnes: whiche so louyngly hathe made me parte taker of thy blyssed body / and precyous blode / wherwt thou hast now norysshed ⁊ fedde my soule. O penetrable and persyng lyght. O lyght reluysant and shynynge aboue all lyghtes. Illumynate and clere my vnderstandyng and shyne ⁊ perce my soule of all sydes. So that no maner of spotte do abyde there where as thy dygnyte hath come / thankes be to our lorde god the father in his puyssaunce ⁊ magestie / thankes be to oure lorde god / the sone in his sapyence and wysdom: thankes be to the holy ghoste / in his amyable pytie. O lorde Jhesu chryste / in these thre thyngs thou arte one. O amyable lorde god Jhesu chryste / I thanke the that thou hast vouche safe to here me / an vnworthy creature / and to reioyse ⁊ cōforte my pensyfe herte. That that I haue desyred of the / thou hast gyuen it me. And that whiche of longe tyme I haue coueyted and desyred / now I haue receyued it. O lorde god / thou arte the fruytefull

tree of our helthe / the whiche thou thy selfe hathe planted in oure blyssed Lady thy mother / And of that same thy mother beynge a virgyne thou hast receyued nature humayne / wherwith now I am fedde. O lorde god / now is the same selfe tree planted in erth where there is no humydyte nor moystnes of grace. Wherfore I beseche the of mercy / that in the same it may please the to sende the swete moystnes and dewe of the holy ghost / the whiche shall cause the noble rote whiche thou good Lorde hath planted in my soule to florysshe & sprynge. O hyghe power and mageste of the father entre in to my thoughtes. O sapyence and wysdome of the sone / entre in to my vnderstandynge & intellygence. O pyte of the holy ghost / entre in to my wyll / so that these thre myghty vertues maye answere to thy trynyte: from whens they be com. And I beseche the good lorde for the great loue that thou hast to thy dere mother and to all sayntes / that frō henssforth thou gyue me grace to synne no more / and to fulfyll thy wyl in all thynges to the whiche the father / the sone / and the holy ghost helpe & lede vs. Amen.

Masse.

¶ Another prayer that a man shall say after that he hath ben at the holy sacramēt/ Wherby [illegible] gyueth moche pardon and indulgence.

O Most holy soule of Jhesu chryste sanctyfye me. O most pure body of Jhesu chryste saue me. O most swete blode of Jhesu chryste make me entre in to thy loue. O most pure and clere Water of the syde of our lord Jhesu chryste Wasshe me from my synnes. O most bytter passyon of Jhesu chryste cōforte and strengthen me. O most feruent swete of the face of our lorde Jhesu chryste hele me. O good lorde Jhesu chryste here and exalte my prayer/ and in thy Woundes hyde me/ and do not suffre me to be seperate from the: delyuer me from the deuyll & enemye of hell: at the houre of deth helpe me and let me be set nere to the/ to the entent yt euerlastyngly I maye reioyse With all the aungelles in heuen/ in gyuyng praysynges and thankes Vnto the. Amen.

¶ Another prayer after that a man hath ben at the holy Sacrament.

O Lorde Jhesu chryste I praye the/ that thy body and precyous blode/ Whiche

I a poore ſynner haue receyued/maye rem-
plyſſhe and ſatyſſye my ſoule/ and graunt
that in me there do not abyde any ſpotte of
ſynne/ Where now the holy ſacrament is
entred. O good lord ſauyoure of all creatu
res/ Whiche doth not deſyre the deth of ſyn-
ners: I beſeche the moſt humbly by thy bleſ
ſed body & precyous blode/ that thou wylte
aſſure me from al fere & drede/ and to graũt
me peace with all men/ and remyſſyon of
all my ſynnes/ to the entent that the holy ſa
crament be not to my dampnacyon/ but to
the helth and medycyne of my ſoule. I beſe-
che the also graunt me grace and felycyte/ &
helth to lyuynge perſones/ and euerlaſtyng
reſt to thoſe that be deed: and ſpecyally haue
mercy of the ſoules of my father & mother/
my brother or ſyſter/ and of all my frendes
Which haue done me good/ or for the which
I am bounde to praye. And when the laſt
houre of my lyfe ſhall come/ that the holy
aũgelles maye receyue me: and bryngе and
lede me to euerlaſtynge ioye. Amen.

¶ This prayer maye a man ſaye/ when he
hath ben at the holy ſacrament: & when
he goth therto/ or euery day in the we
ke/ when a mã hath herde maſſe.

¶ A prayer on the Sondaye to all the sayntes in heuen.

O Most holy aungelles of heuen / Seraphyn / Cherubyn Trones / Pryncypalytes / Potestates / Vertues / Dominacyons / Aungelles / & Archaũgelles / With all Patryarches / Prophetes / Apostelles / Martyres / Cõfessours: Virgynes / and all the chosen soules & frendes of god / Which Without ceasynge be laudynge / prayesynge / and louynge god / beholdynge his amyable face / and tastynge his perdurable glory: I pray you all as a poore synner vpon my knees With feruent desyre and hole herte: that ye Wyll faythfully pray to god for me and all good catholyke persones / in What estate soeuer they be in body & in soule. Also for all chrysten people that god Wyll haue prayed for / and specyall for those that I am bounde to pray for / be they lyuynge or deed / that it Wyll please god to forgyue vs all our synnes & offences / Whiche We haue done agaynst his dyuyne Wyll to the entent that by your prayers and merytes / We may all obteyne grace in our soules & to escape the payne of helle: in possedynge euerlastynge lyfe With you / the Whiche

almyghty Jhesu chryste graunt vs. Amen.

¶ Pater noster. Aue maria.

¶ A prayer to be sayd the Mondaye to thre archaũgelles and to thy holy aungell.

Holy archaũgell saynt Mychaell prynce and faythfull defẽsoure of the holy churche stronge and myghty conquerour of the enemyes of hell. O saynt Gabryell most faythfull & swete messenger of our helth. O saynt Raphaell reuerende and amyable medycyne and phesycyen of god. O thre soueraygne messengers of the holy trynyte: I do call vnto you for helpe / with my good aungell / whiche hath me in kepynge / and all holy sayntes / whiche be afore god with incõparable ioye laudynge god and with one voyce sayeng Sanctus / Sanctus / Sanctus / that is to say: holy lorde god of the heuenly company I praye you all togyther by the incomparable ardaunt loue / whiche abundauntly ye vse and enioye afore the face of god: that ye wyll come to helpe me a poore synner and all my frendes and enemyes / in all maner of necessytie: and at al tymes & in all places

to defende kepe and conſerue vs: And illu=
mynate our hertꝭ with the ſame dyuyne dy=
lecyon & loue/ wherwith ye be illumynate
And helpe vs in all temptacyons and try=
bulacyons/and ſtrēgthen vs in all vertue
and ſpecyally ſocoure vs in extreme neceſ=
ſytie/ and delyuer vs from the temptacyon
and ſnare of our enemye/ to the entent that
throughe your helpe we maye at that tyme
obteyne a holy and good lyfe/ and may pro
cede in all vertue/ſo boldly fyght/pacyent
ly ſuffre/ and well & happely to dye/ that
after this lyfe we maye come to the euerla=
ſtynge lyfe/ where with you and all ſayntꝭ
we maye laude and prayſe oure creatoure
euerlaſtyngly. Amen.

¶ Pater noſter. Aue maria.

¶ A prayer to the Patryarches and Prophetes/ on the Tueſdaye.

O holy gloryous & reuerende fatheꝛs/
Adam/Abraham/Iſaac/and Ja=
cob/Moyſes/Aaron/& Joſue/Sa
muel/Dauid/Helye/and Helyzeus/Iſaie
Hieremye/and Danyell/ with all other ho
ly Prophetes and Patriarches/meſſengers
of the perpetuall trueth of god oure lorde

Jhesu chryste/Which for our helth Was borne of a Vyrgyne and ſuffred deth/as ye holy patryarches haue fygured in the olde teſtament/and ye true prophetes haue prophecyed by the myght of the holy ghoſt/I pray you holy fathers that ye Wyll praye for me a poore ſynner to our lorde Jheſu chryſte/that he Wyll illumynate my herte by the holy ghoſt/to the entent that al Wayes I may haue afore myne iyes/thoſe extreme thyngs that be to come/as the iugement/deth/the paynes of hell/and the euerlaſtynge ioye of heuen. And ſo by his grace ſpecyally at the houre of deth I maye be founde redy therto and at the daye of iugement I maye onely truſt in hym: & by his grace eſcape the payne of hell/and that I may be foũde amonges the nombre of thoſe Whiche from the Eeſt & Weſt/ſhall come to reſt in the ſkyrte or lappe of Abraham Iſaac/and Jacob/in the euerlaſtynge lyfe: the Whiche graunt Vs he that Without ende lyueth & reygneth ī the Worlde of Worldes. Amen.

¶ Pater noſter. Aue maria.

¶ A prayer on the Wedneſdaye/to all the Apoſtelles/and to the Apoſtell that ye do honoure.

Maſſe. E.i.

Heuenly ſenatures and clere lyghtes & iuges of the World holy Apoſtelles and Euāge lyſtes / ſaynt Peter / & ſaynt Paule / ſaint Andrewe: and ſaynt James / ſaynt Johan / and ſaynt Phylyppe / ſaynt James / & ſaynt Mathie / ſaynt Symon / and Jude Thadee / ſaynt Thomas / & ſaynt Barthylmewe / ſaynt Mathewe / ſaynt Luke / ſaint Marke / ſaint Barnabe / With all other dyſcyples of our lord Jheſu chryſt. And ſpecyally ſaynt. N. Whom I ſerue and haue choſen to be myne aduocate and to pray for me. I beſeche you all humbly & With my very herte / to praye to your mayſter our lorde Jheſu chryſte for me / that he do graūt me perfyte / ryght / and ſtedfaſte fayth & hope to Wardes hym / and true charyte and loue to Wardes god and al perſones. And as that he hath drawen you from this Worlde & to dyſpyſe it / ſo drawe me alſo from all carnall ioyes and Worldly loue / and from all tranſytorye thynges. And that he do graunt his dyuyne grace / to folowe his doctryne ſhowed vnto vs by you: to the entent that at the day of iugemēt I may appere and come afore the conſyſtorye / as a good chylde of the holy churche / to

lyue With you in euerlastynge lyfe. Amen.
¶ Pater noster. Aue maria.

¶ A prayer the Thursday to all Martyrs/ and to hym that ye do serue.

O Noble knyghtes of god and glorys ous Martyres of oure lorde Jhesu chryste/ saynt Stephen/ saynt Laurence/ saynt xpofore/ saynt George/ saynt Cornelys/ saynt Adryan/ saynt Sebastyan/ saynt Lambert/ With all other Martyres/ Whiche haue suffred deth for the name and loue of god/ With Whom ye do reygne and reioyse in heuen euerlastyngly/ and specyally saynt. N. Whom I do serue and haue chosen to praye and speke for me. I pray you all for the loue of hym Whiche hath chosen you/ and for the confessynge of Whose name/ ye haue receyued gloryous martyrdome/ that ye praye for me a poore synner/ that as he hath gyuen you strength and pacyence agaynst his enemyes in all the great and intollerable tourmentes that they dyde you/ that he Wyl graũt me also by his great mercy and your prayers/ strength/ myght/ and pacyence in all temptacyons and persucyons of the enemye/ of the Worlde/ and

of my flesshe/ that I maye vaynquysshe & ouercome them: and that he do graunt me to dyspyse all transytorye thynges/ and to inclose in my herte / onely heuenly thynges. O shynynge rubyes. O reed roses & heuenly baners / obteyne vs of the holy trynyte to folowe you stedfastly and feruently / in the holy catholyke fayth / to the entent that of the kynge of heuen Jhū chryste/ we may be crowned with the crowne of spyrytuall martyres in the euerlastynge lyfe. Amen.

¶ Pater noster. Aue maria.

¶ A prayer the Frydaye to all cōfessours and to hym whom ye do serue.

O holy blyssed confessours of oure lord/ saynt Gregorye/ saynt Jerom saynt Ambrose/ saynt Augustyne/ saynt Martyne / saynt Frauncys / saynt Alexe/ saynt Bernarde / with all confessours your dere heuenly company / whiche haue confessed/ knowleged/ and annunced god in erth: and specyally saynt. N. whom I serue and haue chosen to praye and speke for me / I praye you all / O heuenly trompettes by the whiche god hath ben herde / ye as ye haue showed & annūced in erth with

the herte / With the mouth / and With the de=
des: that by your prayers I may obteyne to
byleue With herte / to speke With the mouth /
and With dedes to accomplysshe that that
ye haue shoWed and taught / to the entent
that by your holy doctryne and predycacy=
on I may receyue the blyssed name Jhesus
With his grace / Wherby I maye be saued.
O happy and noble louers and frendes of
god and possessours of the euerlastynge ly=
fe / praye for me to almyghty god / that by
your merytes he Wyll graunt me to do pe=
naunce for my synnes afore my deth / and
to pardon and forgyue all that I haue myss
done in all my lyfe / agaynst hym and my
neyghboure. And do not dyspyse me poore
synner for the multytude of my synnes: but
cõuerte me at al tymes to god / to the entent
that he maye sende you to be present at my
passyng of the bytter deth: And delyuer my
poore soule from the fere / drede / and payne
of hell / and to brynge it in to euerlastynge
loye. Amen.

¶ Pater noster. Aue maria.

¶ A prayer on the Saturdaye to our blyss=
sed lady / to al Dyrgynes: and to that
Dyrgyne that ye specyally serue.

O Noble and honourable mother of god / I worshyppe & praye to the this daye aboue all Vyrgynes / for thou arte quene of al Vyrgynes / whiche hath ben worthy aboue all Women / to bere hym in thy Vyrgynall Wombe: whom I vnworthy synner coueyteth and desyreth to receyue in the holy sacrament / afore my deth. Therfore I pray the most blissed lady With all holy Vyrgynes & chosen espouses of god / saynt Katheryne / saynt Babara / saynt Agnes / saynt Lucye / saynt Cycyle / saynt Agatha / saynt Dorothe / saynt Margarete / saynt Clare / saynt Gertrude: saynt Vrsula / With all other Vyrgynes and Wydowes / saynt Anne / saynt Elyzabeth: & specyally the chosen Vyrgyne saynt. N. Whom specyally I do serue. I praye you all togyther With a profounde herte / that ye Wyll faythfully pray for me to your espouse and husbande / that he Wyll take a Waye from me all euyll and carnall concuppyscences / & all pryde and Vanytie of the Worlde. And that he Wyll graunt me true humylyte and pacyence in aduersytie / payne / & tourment / helth and holynes in my soule / true contrycyon / perfyte confessyon / and penaunce for

all my synnes / in all vertue a feruent be-
gynnynge and a ferme and stedfast perse-
ueraũce vnto my deth: the which almyghty
god / the father / the sone / and the holy ghost
graunt me. Amen.

¶ Here endeth the ryght deuoute Boke /
of the sygnyfycacyon of the Masse /
to the honour of god: of our lady
his mother & of all sayntes.

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¶ Imprynted by me Robert Wyer / dwel-
lynge at the sygne of saynt Johñ Euã
gelyste / in saynt Martyns parysshe
in the felde / in the Bysshop of
Norwytche rentes / besy
de Charynge crosse.
¶ In the yere of our Lorde God a. M.
CCCCC. xxxii. The. xiiii. daye
of the moneth of Octobre.

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¶ Cum priuilegio Regali: pro
spatio septem annorum.

ROBERT WYER

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